International Association of Sanskrit Studies

Fifth World Sanskrit Conference

Varanasi, India : October 21-26, 1981

SANSKRIT STUDIES OUTSIDE INDIA

1979 – 1981



वसुधैव कुटुम्बकम्

RASHTRIYA SANSKRIT SANSTHAN

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In memoriam

Professor Ludwik Sternbach

the first Secretary-General of the

International Association of Sanskrit Studies

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PREFACE

This Volume contains brief objective reports on Sanskrit Studies in various countries other than India. They relate roughly to the period from April 1, 1979 to March 31, 1981. To my mind such reports constitute one of the most essential and useful features of the World Sanskrit Conference.

I am deeply grateful to my colleagues from the countries represented in this Volume for having readily agreed to prepare these reports. Unfortunately, I did not succeed in contacting a few other colleagues whose reports on Sanskrit Studies in their countries I was anxious to have. Consequently, much to my regret, this Volume has remained deficient to that extent.

I would fail in my duty if I did not express my sincere appreciation of the marvellous cooperation which I have received from Shri V. L. Manjul, Shri A. N. Gokhaley, and the Bhandarkar Institute Press in connection with this publication.

Bhandarkar Oriental
Research Institute,
Poona, India

R. N. DANDEKAR

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AUSTRALIA

J. W. de Jong

In the period April 1979 to March 1981 the conditions for Sanskrit Studies at the Australian National University have greatly deteriorated. Professor A. L. Basham retired at the end of 1979 and his Chair has since remained vacant. In the Department of South Asian and Buddhist Studies, Sanskrit is being taught by a Professor, a Reader, and a Senior Lecturer. A part-time Research Assistant who had been doing very useful work for more than ten years in transcribing Sanskrit and Tibetan texts, had her appointment terminated as from 1st July 1980.

The future prospects for Sanskrit Studies at present are not very encouraging and it seems very likely that, after the retirement of the Head of the Department, his Chair will also remain vacant.

The following Ph. D. theses were submitted in the period from April 1979 to March 1981 :

Harrison, Paul Maxwell, "*The Pratyutpanna-buddha-saṁmukhāvasthita-samādhi-sūtra* – An annotated English translation of the Tibetan version with several appendices."

Matsumura, Hisashi, "Four Avadānas from The Gilgit Manuscripts."

Rahula, Telwatte, "*Rasavāhinī* : *Jambudīpuppattivatthu* – an edition together with an English translation."

Kapur, Indrani, "Studies in early Buddhist symbolism and metaphysics : change and continuity in Indian religious and philosophical thought."

Preciado-Solis, Benjamin, "The Kṛṣṇa cycle in the Purāṇas."

Zysk, Ken, "Early Vedic Ideas of Disease and Healing, with translations and annotations of medical charms from the *Ṛgveda* and the *Atharvaveda*.

Publications :

de Jong, J. W., *Textcritical Remarks on the Bodhisattvāvadānakalpalatā* (Pallavas 42–108) (Studia Philologica Buddhica : Monograph series, II). Tokyo, The Reiyukai Library, 1979.

--- *Buddhist Studies*, edited by Gregory Schopen. Asian Humanities Press, Berkeley, 1981.

--- Fa-hsien and Buddhist Texts in Ceylon, *Journal of the Pali Text Society*, 1981, pp. 105–116.

Hercus-Schwarzschild, Luise, Distinction and confusion : a study of neuter plural endings in Middle Indo-Aryan, *BSOAS*, 42 (1979), pp. 329–333.

Bailey, G. M., Notes on the Worship of Brahmā in Ancient India, *AION*, 39 (Napoli, 1979), pp. 149–170.

--- Trifunctional elements in the mythology of the Hindu trimūrti, *Numen*, 26 (1979), pp. 152–163.

AUSTRIA

G. Oberhammer

Since the last Report on the Sanskrit Studies in Austria (in : *Sanskrit Studies outside India*, News Bulletin Report No. 2 of the International Association of Sanskrit Studies, Part I, Weimar 1979) there has been no substantial change in the Sanskrit Studies in Austria. The research projects mentioned therein have been continued. In the Indological Institute of Vienna, Prof. Oberhammer published within the scope of his Collection of Materials for the History of the Viśiṣṭādvaita-School the first Volume : Parāśarabhaṭṭa's *Tattvaratnākaraḥ*, while his second Volume of this collection : Nāthamuni's *Nyāyatattvam* is in preparation. Another major project – in initial phase – conducted by Prof. Oberhammer is the working out of a Dictionary of Indian Epistemology and Logic.

The volume of E. Frauwallner's *Kleine Schriften* is being prepared by Prof. Oberhammer and Prof. Steinkellner; it will be included in the Series of Glasenapp-Stiftung. This series will bring out also his *Nachgelassene Schriften*, of which the first Volume is nearly ready for publication.

The Institute of Tibetan and Buddhist Studies in Vienna under Prof. Steinkellner has continued the research in the Study of Buddhist Epistemology and Logic and Studies on the Madhyamaka School. Within these projects two dissertations have been completed : Dr. Gudrun Bühnemann, Der Allwissende Buddha. Ein Beweis und seine Probleme. Ratnakīrtis Sarvajñasiddhi, 1980; Dr. Helmut Tauscher : Candrakīrtis Madhyamakāvatāraḥ und Madhyamakāvatārabhāṣyam (Cap. VI, Vers 166–226). Übersetzt und kommentiert.

Outside Vienna, Prof. Schwarz (Institute of Classical Philology of the University of Graz) is doing research into Greek-

Indian and Roman-Indian Relations from Alexander the Great up to the 6th and the 7th century A. D.

Apart from the yearly Journals of Sanskrit Institutions in Vienna, *Wiener Zeitschrift für die Kunde Südasiens* edited by G. Oberhammer and *Die Sprache* edited by W. Dressler and M. Mayrhofer (cf. Report No. 2), the following publications came out during the period 1979-1981 :

1) Publications of the Institute of Indology of Vienna :

Tilmann Vetter : *Studien zur Lehre und Entwicklung Śaṅkaras.* Wien 1979, Publications of the De Nobili Research Library 6.

Francis X. D'Sa : *Śabdaprāmāṇyam in Śabara and Kumārila.* Towards a Study of the Mīmāṁsā Experience of Language. Vienna 1980, Publications of the De Nobili Research Library 7.

Gerhard Oberhammer/Hans Waldenfels : *Überlieferungsstruktur und Offenbarung.* Aufriss einer Reflexion des Phänomens im Hinduismus mit theologischen Anmerkungen. Wien 1980, Occasional Papers I, Publications of the De Nobili Research Library.

In press :

Richard F. Young : *The Matapariksā Controversy* : A Case Study in Hindu Apologetics based upon early Nineteenth-Century Sanskrit Treatise directed against Christianity. Vienna 1981, Publications of the De Nobili Research Library 8.

2) Publications of the Institute of Tibetan and Buddhist Studies :

Piotr Klafkowski : *The Secret Deliverance of the Sixth Dalai Lama, as narrated by Dharmatāla.* Vienna 1979, Wiener Studien zur Tibetologie und Buddhismuskunde, Heft 3.

Gudrun Bühnemann : *Der Allwissende Buddha. Ein Beweis und seine Probleme.* Ratnakīrtis Sarvajñasiddhi, Übersetzt und kommentiert. Wien 1980, Wiener Studien zur Tibetologie und Buddhismuskunde, Heft 4.

Helmut Tauscher : *Candrakīrti's Madhyamakāvatāraḥ und Madhyamakāvatārabhāṣyam* (Cap. VI, Vers 166–226), Übersetzt und kommentiert. Wien 1981, Wiener Studien zur Tibetologie und Buddhismuskunde, Heft 5.

Ernst Steinkellner : *Der Eintritt in das Leben zur Erleuchtung.* Diederichs Gelbe Reihe 1981.

3) Publications of the Oesterreiehische Akademie der Wissenschaften :

Gerhard Oberhammer : *Materialien zur Geschichte der Rāmānuja-Schule.* I. Parāśarabhaṭṭas Tattvaratnākaraḥ. Wien 1979, Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens, Heft 14 : Sitzungsberichte, 346. Band.

Ernst Steinkellner : *Dharmakīrti's Pramāṇaviniścayaḥ,* Teil II : Übersetzung und Anmerkungen. Wien 1979, Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens, Heft 15 : Sitzungsberichte, 358. Band.

Hertha Krick : *Das Ritual der Feuergründung. Darstellung und Interpretation.* Herausgegeben von G. Oberhammer. Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens, Heft 16 to be published in 1981.

BELGIUM

W. M. Callewaert

Sanskrit Studies in Belgium carry on the long tradition which began in 1841 when a course of Sanskrit was started at the Catholic University of Leuven or Louvain (founded in 1425). As a substantial part of the Indological programme, Sanskrit is taught at the K. U. Leuven, at the R. U. Ghent, at the U. C. Louvain.

Prof. A. Scharpé (R. U. Ghent, retired) is now completing his very important *Kālidāsa Lexicon*, of which two volumes (4 parts and 2 parts respectively) have appeared since 1954. In a Felicitation Volume in honour of Prof. E. Lamotte (U. C. Louvain, retired) [*Indianisme et Bouddhisme*, Mélange offert à Mgr. Lamotte, 1980, Publ. de l'Institut Orientaliste, U. C. Louvain, No. 23], a complete bibliography of the writings of Prof. E. Lamotte, prepared by D. Donnet, has appeared : *L'Oeuvre de Mgr. E. Lamotte*, pp. vii-xvi.

In the Dept. Oriëntalistiek, K. U. Leuven, research is currently carried out on mainly two projects related to Sanskrit Studies :

(1) The Topographical Names in the Vedas, Rāmāyaṇa, Mahābhārata, and the Purāṇas, and (2) The History of Positive Sciences in ancient India (partly based on Sanskrit sources).

CANADA

Ashok Aklujkar

Important developments :

Sanskrit and South Asian Studies at the University of Toronto, which had suffered a setback at the time of the last report through the dissolution of the Department of Sanskrit and Indian Studies, can now happily be said to have recovered some of the lost ground at least in terms of organization. The University of Toronto has established a Centre for South Asian Studies in the School of Graduate Studies and a South Asian Studies Programme in the Faculty of Arts and Science. Specialists of South Asia, including many Sanskritists, are members of the former body, the main function of which is to prepare graduate students and to supervise their work. The present director of the Centre is Professor Milton Israel of the Department of History. The Programme, on the other hand, aims at undergraduate students. Its director at present is Professor Joseph T. O'Connell of the Department of Religious Studies.

It is sincerely hoped that Sanskrit and related studies will flourish at the University of Toronto under the new interdisciplinary and interdepartmental set-up. At the undergraduate level, the new set-up has made it possible for the University to provide concentrations in religion and philosophy and in history and society in addition to the concentrations in languages and literatures which the earlier organization in the form of a Department of Sanskrit and Indian Studies had. Another welcome element in the situation is that the University of Toronto has upgraded the Hindi position from a temporary, sessional kind to a tenure-stream one. Given the close relationship between Sanskrit and Hindi studies at North American Universities, this upgrading should be beneficial to Sanskrit studies. The present appointee for Hindi, Dr. Stella Sandahl-Forgue, is happily also a Sanskritist.

Regrettably, at the time of this new initiative in South Asian Studies, the University of Toronto has lost two prominent Sanskritists; Professors B. K. Matilal and J. L. Masson recently resigned from their posts. Professor R. M. Smith will be retiring in the near future. Given the present constrained financial situation at North American Universities, it does not seem likely that the positions made vacant will be filled or filled with Sanskritists.

At the University of British Columbia, another well-known centre of South Asian Studies in Canada, the situation has remained steady. The Department of Asian Studies inaugurated a programme of Ph. D. in South Asian Studies in July 1979. It enables students to proceed up to the Ph. D. degree with concentration on either Sanskrit, Hindi, or pre-modern history. As the Department has vigorous Ph. D. programmes of long standing in Chinese and Japanese studies, it is hoped that the South Asia programme will also gain strength in the near future. The moving of the Department, the Institute of Asian Research, and the Asian Studies Library to a single location (a new spectacular building called 'The Asian Centre') will probably result in an across-the-board growth of Asian Studies.

At the University of Windsor, where South Asian and Sanskritic studies were just beginning to take roots, the situation had become uncertain about two years ago when the Department of Asian Studies was disbanded. However, the faculty now seems to have salvaged most of the important courses and programmes.

There appears to have occurred a slow yet discernible growth, as far as Sanskrit studies are concerned, at McGill University, University of New Foundland, McMaster University, University of Calgary, and Brock University.

The Canadian Association of Sanskrit and Related Studies (CASRS), an affiliate of the International Association of Sanskrit Studies and, for all practical purposes, a body within the Canadian Asian Studies Association (CASA), continues to function smoothly. It publishes a modest news-letter informing its members about developments in the Sanskrit world, especially about

the research being carried out in Canada. It has held three successful scholarly meetings at the time of the annual meetings of CASA. Panels of papers concentrated on such subjects as *bhakti* movement as reflected in Sanskrit literature, method of Sanskrit commentaries, Sanskrit language teaching in Canadian Universities, and Sanskrit drama. The CASRS would like to collect some of the original papers presented at its meetings and publish them as a group in the issues of established periodicals; it is working on the proposal. It also hopes to be able to dedicate one panel in each of its annual meetings to a multidisciplinary discussion of a recent outstanding book.

Recent research and publications and areas of interest (in the alphabetical order of the last names of persons active in the field) :

Aklujkar, Ashok. " Interpreting Vākyapadīya 2. 486 historically (part 1)". *DR. K. Kunjunni Raja Felicitation Volume* (= The Adyar Library Bulletin, 1980).

-- " Interpreting Vākyapadīya 2. 486 historically (part 2) ". *Sanskrit and Buddhist Studies in honour of Professor J. W. de Jong*, Canberra 1981.

-- Review article on A. K. Warder's *Indian Kāvya Literature, Volume 1.* Orientalistische Literaturzeitung, 1980.

-- " Rāja-taraṅgiṇī 1. 176 " (Forthcoming).

-- Summary of Bhartṛhari's Trikāṇḍī or Vākyapadīya. To be published in the Grammarian Volume of the *Encyclopaedia of Indian Philosophies*, ed. Karl H. Potter.

-- Several Sanskrit poems and short essays.

Areas : Sanskrit grammar, poetics, non-religious philosophy, new writing in Sanskrit.

Amore, Roy C. and Shinn, Larry D. *Lustful maidens and ascetic kings : Buddhist and Hindu stories of life.* New York, Oxford University Press, 1981.

Areas : Buddhism, connections between South and South-east Asia.

Artola, G., Areas : folk literature, *kāvya.*

Bubenik, Vit M. *An introduction to the study of Middle Indo-Aryan dialects.* Preliminary version ready.

Areas : Linguistics, historical and Pāṇinian.

Chari, V. K. " The nature of poetic truth : some Indian views." *British Journal af Aesthetics.* Summer 1979, pp. 213–23.

-- " Meanings and apprehension of literary texts : an Indian view." *Proceedings of the IX Congress of the International Comparative Literature Association.* Innsbruck, 1980, pp. 51–55.

-- " Style and emotion in poetry : an Indian view." *Proceedings of the VII Congress of the International Comparative Literature Association,* Budapest : Akademiai Kiado, pp. 917–19.

-- " Structure and rhythm in Sanskrit dramatic theory ". *The Adyar Library Bulletin,* 1980.

-- *Reviews in Adyar Library Bulletin,* 1980, *The Canadian Theosophist,* March–April 1979, and May–June 1979, *Journal of Aesthetics and Art Criticism,* Summer 1979.

Areas : Literary criticism, dramaturgy, philosophy.

Coward, Harold. Areas : Linguistic philosophy, psychology of cognition.

Gaston, Anne-Marie. *The dancing Śiva : dance, myth, and iconography,* Oxford University Press, 1981.

Areas : Dance, painting, mythology.

Granoff, Phylis. Areas : Philosophy, religion, art.

Hayes, Richard. " Diṅnāga's views of reasoning (*svārthānumāna*)". *Journal of Indian Philosophy* 8 (1980), 219–277.

Areas : Buddhist logical philosophy, Bhartṛhari studies.

Hejib, Alaka. " A *klība* (hermophrodite) on the battle-field, towards a reinterpretation of Arjuna's despondency ". *Annals of the Bhandarkar Oriental Research Institute,* Vol. 61, 1980, with Katherine Young.

Areas : Science of interpretation, Veda, grammar.

Hurvitz, Leon. Several articles (e. g. one on *Sumeru*).

Areas : Japanese Buddhism, Sanskrit texts translated into Chinese and Tibetan.

Iida, Shotaro. *Reason and emptiness : a study of logic and mysticism.* Tokyo, Hokuseido Press, 1980.

Areas : Indian Buddhism, philosophy.

Neufeldt, Ronald W. *F. Max Müller and the Ṛgveda.* Columbia, Mo. : South Asia Books, 1980.

O' Connell, Joseph T. " Translation with introduction of Viśvanātha Cakravartin's Rāgavartmacandrikā." *Felicitation Volume in honour of Dr. Gaurinath Shastri,* (Ed.) Gopikamohan Bhattacharya. Calcutta : Sanskrit Pustak Bhandar, 1980.

-- " Gauḍīya Vaiṣṇava symbolism of deliverance (*uddhāra, nistāra* ...) from evil ". *Journal of Asian and African Studies* 14, Nos. 3–4, 1980.

-- " Vaiṣṇava perceptions of Muslims in sixteenth century Bengal ". *Islamic history and society : essays in honour of Profressor Aziz Ahmed.* (Ed.) Milton Israel and N. K. Wagle, Columbia, Missouri : South Asia Books, and New Delhi : Manohar, 1981.

Areas : Bengal Vaiṣṇavism, *bhakti* poetics.

Ostrander, John M. Areas : Śaṅkara's Taittirīyopaniṣad-bhāṣya, Ānandagiri's contribution to Advaita.

Sinha, Debabrata. " Indian philosophy - at the cross-roads of self-understanding ". *Indian Philosophy : Past and Future,* 1981.

Areas : philosophy, religion.

Smith, R. M. Areas : chronology, ornaments, epic Sanskrit.

Stevenson, R. W. Areas : religion, philosophy.

Subramaniam, V. Several dance dramas.

-- *Aspects of Buddhist culture includidg four dance dramas on Buddhist themes.*

-- *Cultural integration in India : a socio-historical analysis.*

-- (Ed.) *The sacred and the secular in India's performing arts : Ananda K. Coomaraswamy centenary essays.*

All the above published by Ashish Publishing House, New Delhi.

Areas : dramaturgy, music, art.

Tilaka, Shrinivas. Areas : Gerontology, method of interpretation.
Venkatacharya, T. A critical edition of *Sāhityakaṇṭakoddhāra.*

Areas : poetics, dramaturgy, grammar.

Warder, A. K. *Indian Kāvya Literature,* Volumes 2 and 3, Delhi : Motilal Banarsidass.

Areas : literature, Pali Tipiṭaka, Buddhism, philosophy.

Young, Katherine. Areas : Śrīvaiṣṇavism, women in India, Mahābhārata.

General information :

The South Asian collection in the John P. Roberts Library at the University of Toronto currently contains approximately 70,000 volumes, in addition to microfilms, newspapers, scholarly periodicals, and maps. Materials are purchased on a regular basis in almost all major South Asian languages.

The University of British Columbia restricts its 'blanket order' purchasing to books in Sanskrit, Prakrit, Pali, Hindi-Urdu, Bengali, Marathi, Panjabi, and Tamil. It orders important books in other Indian languages on a 'special order' basis. The emphasis of the collection, now 25,000 volumes strong and housed in the Asian Studies Library, has naturally been on Sanskrit and Hindi-Urdu, the two languages regularly taught at the University. A special effort has been made to make the collections in these two languages comprehensive.

In addition to the vernacular language collection mentioned above, there is a large collection of Indological materials in Western languages at UBC.

The other University libraries having a significant number of books in Sanskrit and Indic subjects are : Brock, Carleton, McGill, Windsor, Calgary, and McMaster.

The Universities at which instruction in Sanskrit is offered on a regular basis are : British Columbia, Brock, Calgary, McGill, McMaster, (Memorial University of) New Foundland, and Windsor. The Sanskrit programmes at some of these centres of learning are understandably modest (often confined to two courses), since the instructors for Sanskrit are frequently expected to teach courses also in Indian philosophy, religion, art, linguistics, and history, An advanced degree with concentration on Sanskrit as language and literature is possible at present only at the University of Toronto and the University of British Columbia. Carleton University, the University of Manitoba, the University of Saskatchewan, and the University of Victoria are some of the institutions which offer instruction in Sanskrit whenever temporary appointments for it can be made or when student interest requires that a course be taught.

CHINA

Huang Xinchuan

The study of Sanskrit and Sanskritic literatures by Chinese scholars can be traced back to China's early history. Although the number of Sanskrit scholars in China is not large, they have been fairly active in recent years. Most of them are engaged in research work, with Beijing University and the Chinese Academy of Social Sciences as the main centre.

The Sanskrit Studies in China in the past two years covered ancient Indian philosophy, religion, literature, language, history, etc., important works in these fields being translated from Sanskrit and Pāli into Chinese.

A number of translation and research works have been published : for example, Professor Ji Xianlin's *Preliminary Study on Rāmāyaṇa*, "*Bālakāṇḍa*" *from Rāmāyaṇa* (Chinese translation); and *Abhijñānaśākuntalam* (a Chinese translation, revised edition); Professor Jin Kemu's *Selected Essays on the Theories of Literature and Art in Ancient India* (in Chinese with notes); Prof. Lü Cheng's *Indian Buddhism*; and Prof. Huang Xinchuan's Treatises on Lokāyata, Upaniṣad, Nyāya, Yogācāra, etc.

More works are under print : for example, Ji Xianlin's translation of *Rāmāyaṇa, Kāṇḍas* 2–7, *Collected Papers on Ancient Indian Languages*, and *Collected Papers on History of Sino-Indian Cultural Relation*; Jin Kemu's *Sanskrit Grammar* : *Pāṇinisūtra, Meghadūta* (a Chinese tr., revised ed.), and *History of Sanskrit Literature* (revised ed.); Huang Xinchuan's *History of Ancient Indian Philosophy* (based on both Chinese and Indian sources); Prof. Xu Fanchen's *Fifty Upaniṣads* (a Chinese tr.); Lecturer Zhang Baosheng's *Bhagavadgītā* (a Chinese tr.) and a paper on *Bhagavadgītā*; Lecturer Zhao Guo Hua's *Nalopākhyāna* (a Chinese tr.) and a paper on *Nalopākhyāna*; Mr. Ye Jun's (Rev. Liao Can) *Visuddhimagga*; Mr. Tong Wei's *The Catalogue of 22 Chinese Tripiṭakas*.

The following are some of the works which are presently under preparation : *The History of Indian Buddhism, Buddhist Records of the Western World with Notes, Excerpts from Mahābhārata* (a Chinese tr.), *A Study on Kālidāsa, Excerpts from Jātaka* (a Chinese tr.), *Mahāvaṁsa* (a Chinese tr.), *Manusmṛti* (a Chinese tr.), *Sources of the History of Indian Philosophy,* etc.

Ji Xianlin, Jin Kemu, and Huang Xinchuan are supervising graduate students respectively of ancient Indian history, ancient Indian literature, and ancient Indian philosophy. The graduate level courses which were conducted during the past two years by the Institute for South Asian Studies of Beijing University and the Chinese Academy of Social Sciences, were as follows : History of Ancient India (an advanced course by Prof. Ji Xianlin), History of Ancient Indian philosophy (an advanced course by Prof. Huang Xinchuan), and Sanskrit (an elementary course by Lecturer Jiang Zhongxin and Zhang Baosheng).

DENMARK

Else Pauly

At the Institute of Indian Philology of the University of Copenhagen, the position of modern Indian languages as a regular branch of study was recently consolidated by being attached to a lecturership. Finn Thiesen, whose studies have, to a great extent, been pursued at Indian universities, was appointed as Lecturer. Language courses are being arranged with special regard to emissaries under DANIDA (the organization of the Danish Foreign Office that supports developing countries). Thiesen is working at an introduction to Sanskrit based on deductive principles; his book "A Manual of Classical Persian Prosody" (in the course of publication by Harrassowitz) will be of interest also to Indology. The final Vol. III : Grammar, of Hans Hendriksen's "Himachali Studies" (of which Vol. I : Vocabulary, and II : Texts with translations have appeared in 1976 and in 1979 respectively) approaches completion and will probably be made ready for the press in the course of 1981.

Ivo Fišer's contribution to *Handbuch der Orientalistik* (2. Abteilung : Indien, III. Band. Geschichte) will appear with the title "The Vedic Aryans as seen by themselves" (E. J. Brill, Leiden-Köln 1981). In collaboration with Elisabeth Strandberg, Fišer has treated a series of words for the Pāli Tipiṭakaṁ Concordance (III 6, Pali Text Society, London 1981).

Elisabeth Strandberg proceeds with her biographical studies and research into Indo-Danish relations. In *Acta Orientalia* Vol. 41 (1980) appeared "A Tanjore Marāṭhī Letter in Moḍī Script to Chr. F. Schwartz", a sample of her work of investigation and presentation of a collection of documents kept in the National Archives of Denmark. In the *Journal of the International Association of Buddhist Studies* Vol. 3 No. 2 (1980) appeared "V. Fausboll and the Pāli Jātakas". A treatise dealing with the role of the lay followers in the Jaina community is in the course of publication at Ahmedabad.

Christian Lindtner's studies in Buddhist philosophy have materialized in several publications; his "Candrakīrti's Pañcaskandhaprakaraṇa" and "Narakoddharastava" appeared in *AO* Vol. 40 (1979), "Apropos Dharmakīrti - Two New Works and a New Date" in *AO* Vol. 41 (1980); in the course of publication are "Buddhapālita on Emptiness" (*IIJ* Vol. 23), "Atiśa's Introduction to the Two Truths" (*Journal of Indian Philosophy* Vol. 9), "Adversaria Buddhica" (*WZKSA* Vol. 26), "Mātṛceta's Praṇidhānasaptati" (*Études Asiatiques* 1981). In Danish has appeared "Nagarjuna. Juvelkaeden og andre skrifter" (1980). Still in manuscript is his "Nāgārjuniana. Studies in the writings and philosophy of Nāgārjuna". It may be of interest to specialists working in the same field to mention some works that are in the course of elaboration: "Kambala's Ālokamālā" (Sanskrit-Tibetan-English), "Śāntarakṣita's Tattvasiddhi" (Sanskrit-Tibetan), "Madhyamakaratnapradīpa" (Tibetan).

A Critical Pāli Dictionary Vol. II Fasc. 11, appearing in 1981, contains contributions by W. B. Bollé, Hermann Kopp, and O. von Hinüber, and has been prepared for the press by K. R. Norman.

To celebrate its quincentenary, the University of Copenhagen is bringing out a work in fourteen volumes entitled "Kobenhavns Universitet 1479–1979." Vol. VIII (one of the four volumes about the philosophical faculty) comprises among other subjects the Oriental Studies; the chapter on Indian Philology is written by Else Pauly.

As Vol. 1 (though not the first to appear) of the set of works entitled Catalogue of Oriental Manuscripts, Xylographs, etc., in Danish Collections (COMDC), published by the Royal Library, has now appeared *Catalogue of Ceylonese Manuscripts* (Copenhagen 1980); it was prepared by the late C. E. Godakumbura and edited by Frede Moller-Kristensen.

FEDERAL REPUBLIC OF GERMANY AND WEST-BERLIN

M. Hahn

1. 1. *General remarks*

Indian Studies in the Federal Republic of Germany and Berlin (West) at present follow the traditions of German Indology which were established in the beginning of the 19th century. During World War II, many institutes and libraries were destroyed and had to be reconstructed. Furthermore, quite a few new departments of Indology were founded so that the centres of Indological research in the Federal Republic of Germany and in Berlin (West) now by far outnumber those of pre-war Germany. Apart from the traditional branches of German Indology which are still being pursued some new ones were introduced after the war.

Though, ideally, Indian studies comprise every aspect of Indian languages, culture, history, and art, here only the activities pertaining to Sanskrit studies will be described.

1. 2 *Activities in teaching Sanskrit*

At present Sanskrit is being taught at the following 20 universities : Berlin (West), Bochum, Bonn, *Erlangen, *Frankfurt, Freiburg, *Giessen, Göttingen, Hamburg, Heidelberg, Kiel, Köln, Mainz, Marburg, München, Münster, *Regensburg, *Saarbrücken, Tübingen, *Würzburg. At the six universities marked by an asterisk Sanskrit is taught within the framework of comparative Indo-European linguistics. Sanskrit can be studied either as a main subject which has to be accompanied by two secondary (subsidiary) subjects or as one of the two secondary (subsidiary) subjects accompanying a different main subject.

The normal duration of a Sanskrit study course is four years which is the minimum time for acquiring the degree of M. A,

Then two or three more years – sometimes even longer – will be required for completing a Ph. D. thesis. Being awarded with the degree of Ph. D. an Indologist may apply for the post of a post-graduate research assistant or assistant professor which is limited to six years in general. This period is meant for the completion of a second thesis (" Habilitation ", roughly corresponding to the D. Litt. thesis) which in general still is thought to be a precondition for any application for the permanent post of a reader, an associate professor, or a full professor.

1. 3 *Activities in Sanskrit research*

The activities in Sanskrit research in the Federal Republic of Germany and Berlin (West) cover a great variety of different subjects. Due to the German university system they are not connected with certain departments of Indology but with individual scholars who may successively teach at various places. Therefore, there are only a few branches of Indology which were studied predominantly at one university for a longer time, e. g. Veda and Brāhmaṇas at Erlangen and Tübingen, philosophy at Hamburg (only recently) and Münster, Buddhism at Göttingen, and Jainism at Hamburg and West-Berlin (only recently). What follows is a list of the more important fields of Sanskrit studies accompanied by the names of those universities where research work has been carried out with regard to these subjects *during the past two years* (1. 5. 1979 – 30. 4. 1981).

(a) *Vedic studies* (including Brāhmaṇas and Upaniṣads)

West-Berlin (Schlerath), Bochum (Sprockhoff), Giessen (Maue), Heidelberg (Aithal, Deppert), Mainz (Kiehnle, Söhnen), Marburg (Rau, Tsuchida)

(b) *Epic literature* (Mahābhārata, Rāmāyaṇa, Purāṇas)

Hamburg (Wezler), Mainz (Söhnen)

(c) *Ornate poetry* (Kāvya, dramatic, narrative, and gnomic literature)

Bonn (Hahn), Göttingen (Bechert, Braun), Köln (Murti), Mainz (Buddruss).

(d) *Technical literature* (grammar, lexicography, metrics, poetics, musicology, dramaturgy, erotics, medicine, iconometry, arthaśāstra)

Bonn (Hahn, Vogel), Hamburg (Emmerick, Srinivasan, Wezler), Heidelberg (Laping, Türstig), München (Mette, Wilhelm), Münster (Brinkhaus)

(e) *Hinduism* (based on Sanskrit texts)

Heidelberg (Sontheimer, Unbescheid), Münster (Brinkhaus), Tübingen (Schreiner, Von Stietencron)

(f) *Philosophy* (including philosophy of language)

Hamburg (Wezler), Heidelberg (Bandini, Türstig), Marburg (Peri, Rau)

(g) *Jainism*

Berlin (Bruhn, Tripathi), Heidelberg (Bollée), München (Mette)

(h) *Buddhism*

Berlin (Tripathi), Bonn (Hahn, Vogel), Giessen (Maue, Röhrborn), Göttingen (Bechert, Braun, Dietz, Sander, Waldschmidt), Hamburg (Schmithausen), Heidelberg (Bollée), Mainz (Von Hinüber), München (Grönbold, Mette, Schlingloff), Münster (Schneider), Saarbrücken (Schmidt)

(i) *Buddhism : Study of the Gilgit manuscript*

Berlin (Tripathi), Bonn (Vogel), Göttingen (Bechert, Wille), Mainz (Von Hinüber), München (Hartmann, Mette)

(j) *Cultural history*

Bochum (Sprockhoff), Freiburg (Hofstetter, Klein-Terrada), Heidelberg (Imrehauser), Mainz (Buddruss, Von Hinüber), Marburg (Rau), Tübingen (Von Stietencron)

(k) *History of art*

Berlin (Gail, Härtel), Bonn (Fischer), Göttingen (Roth), Heidelberg (H. Rau), München (Grönbold, Schlingloff)

(l) *Auxiliary sciences* (palaeography, epigraphy, chronology, textual criticism)

Bonn (Vogel), Göttingen (Bechert)

(m) *Linguistics* (partly in connection with Indo-European linguistics)

Giessen (Maue, Röhrborn), Göttingen (Roth), Heidelberg (Berger), Mainz (Von Hinüber)

(*n*) *Library sciences* (bibliography, cataloguing)

Berlin (George, Voigt), Göttingen (Bechert, Sander, Waldschmidt), Köln (Janert)

1. 4 *Current projects*

Among the projects based on the co-operation of various scholars the following ones may be mentioned :

(a) Cataloguing of the Sanskrit manuscripts kept in German libraries and other collections (this is a part of the long-term project of Cataloguing of the Oriental Manuscripts in Germany which is run by the German Oriental Society)

(b) The Sanskrit Dictionary of the Buddhist Texts from the Turfan Finds (edited by the Academy of Sciences of Göttingen)

(c) A Systematic Survey of Buddhist Sanskrit Literature (edited by the Academy of Sciences at Göttingen)

(d) The Nepal-German Manuscript Preservation Project (run by the German Oriental Society in collaboration with H. M. G. Department of Archaeology, Kathmandu)

(e) A Verse Concordance of Jaina Literature (Indological Institute, Berlin)

(f) The reprint series "Kleine Schriften" (Collected papers of German Indologists) which is sponsored by the Glasenapp Foundation and the Steiner Verlag.

(g) Study of the Gilgit manuscript (This is not an organized project !)

German scholars also collaborate in the multi-national projects of the Critical Pali Dictionary and the new History of Indian Literature.

2. For the list of institutions dealing with Sanskrit studies in the Federal Republic of Germany and Berlin (West) cf. the Bulletin circulated at the Fourth World Sanskrit Conference, Weimar (GDR), 1979.

3. 1 *Journals containing articles on Sanskrit*

Münchener Studien zur Sprachwissenschaft

Studien zur Indologie und Iranistik

Zeitschrift der Deutschen Morgenländischen Gesellschaft

Zeitschrift für Missionswissenschaft und Religionswissenschaft

Zeitschrift für vergleichende Sprachforschung

3. 2 *Serial publications containing volumes on Sanskrit*

Abhandlungen der Geistes- und Sozialwissenschaftlichen Klasse (Akademie der Wissenschaften und der Literatur, Mainz)

Abhandlungen für die Kunde des Morgenlandes (German Oriental Society)

Alt- und Neu-Indische Studien (Indological Institute, Hamburg).

Beiträge zur Südasienforschung (South Asia Institute, Heidelberg)

Freiburger Beiträge zur Indologie (Indological Institute, Freiburg)

Nachrichten der Akademie der Wissenschaften in Göttingen (Academy of Sciences)

4. *National or International conferences on indological topics (1979–1981)*

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FINLAND

Asko Parpola

On June 10-12, 1980, a Nordic South Asia conference was held at the University of Helsinki, with about 80 participants from Denmark, Finland, Norway, and Sweden, and a couple of scholars from other countries. The inaugural lecture, entitled "Veda and Society", was delivered by Professor J. C. Heesterman of the University of Leiden. The conference was organized by the University of Helsinki at the suggestion and financial support of the Scandinavian Institute of Asian Studies, and it was sponsored also by the Finnish Ministry of Education. The purpose of the conference was to chart the current trends in the humanistic and social study of South Asia (India, Pakistan, Bangla Desh, Sri Lanka, Nepal, Bhutan) in the Nordic countries, and to plan cooperation. About 50 papers were delivered, and half of them published in the Proceedings of the conference.

From April 17 to the end of June, 1980, there was an exhibition of about 400 Buddhist cult objects from the collections of the National Museum of Finland in the Helsinki City Art Museum. Most of the artifacts, among them a series of 60 thangkas drawn in the monastery of Wu-t 'ai-shan NW China and bought in 1909 by Dr. G. J. Ramstedt and Mr. Sakari Pälsi in Mongolia, were shown to the public for the first time. The illustrated catalogue of the exhibition was compiled by Mr. Harry Halén.

On August 10-18, 1981, a Nordic Research Workshop on "Interdisciplinary study of South Indian Culture and Society" will be held in Sipoo near Helsinki. There will be about 30 participants, mainly from the Nordic countries.

At the University of Helsinki, Professor Pentti Aalto, who has been in charge of Sanskrit studies since 1958, retired in September 1980. Mr. Bertil Tikkanen's M. A. thesis on "the

absolutives in the Ṛgveda and the Atharvaveda" won a prize in October 1980. Mr. Tikkanen (now in Japan) plans to rework it for his doctoral thesis, which will be printed. Docent Asko Parpola continues his critical edition of the *Jaiminīya Śrautasūtra* with Bhavatrāta's commentary (the first volume is expected to appear in 1981), and work on the Indus script: a photographic edition of the Indus seals and inscriptions in collaboration with Sri B. K. Thapar (India) and Dr. M. Rafique Mughal (Pakistan), and, in collaboration with Mr. Kimmo Koskenniemi, computer-aided study of the inscriptions.

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FRANCE

Jean Filliozat

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Abbreviations

AAWG Abhandlungen der Akademie der Wissenschaften, Göttingen.

BEFEO Bulletin de l'Ecole française d'Extrême-Orient, Paris.

CRAI Académie des Inscriptions et Belles-Lettres. Comptes-rendus, Paris.

Ged. Alsdorf Studien zum Jainismus und Buddhismus. Gedenkschrift für Ludwig Alsdorf, Wiesbaden.

ICI Publications de l' Institut de civilisation indienne, Collège de France, Paris.

IFI Publications de l'Institut français d'indologie, Pondichéry (India).

JA Journal Asiatique, Paris.

Mél. Lammotte Indianisme et bouddhisme. Mélanges offerts à Mgr Etienne Lamotte, Louvain-la-Neuve, 1980.

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WZ Wiener Zeitschrift für die Kunde Südasiens. Austria.

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GERMAN DEMOCRATIC REPUBLIC

Wolfgang Morgenroth

A short report on Sanskrit studies in the G. D. R. up to 1979 is given in *Sanskrit Studies outside India* (Berlin 1979, Part II, 50–69). During 1979–1981, Sanskrit studies were carried on at the following centres :

1. Humboldt University of Berlin, Institute of Asian Studies, Department of South Asia, 7, Reinhardtstrasse, DDR – 1040 Berlin.

Members: Dr. Wolfgang Morgenroth (Professor of Indology); Dr. Marlene Njammasch (Reader – ancient history), Dr. Ralph D. Jung (Reader – history of economy), Dr. Hiltrud Rüstau (Reader – [modern] philosophy); Roswitha Reichert (Lecturer – Sanskrit drama), Dr. Dagmar Sörgel (art history); Melitta Waligora (research student – philosophy), Gudrun Petroll (ancient history), Pirka Meubrink (ancient literature) – Dr. Walter Ruben (Professor Emeritus, Indology).

Duties: Training courses in Sanskrit, ancient history and culture lasting 5 years, degree : diploma (= M. A.); training courses for research students lasting 3 years (after M. A.), degree Ph. D.

Research work in Sanskrit, Middle Indo-Aryan, ancient Indian history and culture.

Centre of Sanskrit Studies in G. D. R. including members from different universities and institutions.

2. Academy of Sciences of G. D. R., Central Institute of Ancient History and Archaeology, Department of Ancient Orient, 8, Unter den Linden, DDR-1080 Berlin.

Members: Dr. Eva Ritschl (research worker), Dr. Maria Schetelich (research worker).

Duties : Research on ancient Indian history and culture.

3. Karl Marx University of Leipzig, Institute of African and Near East Studies, Department of South and East Asia, Karl Marx Platz, DDR–7010 Leipzig.

Members : Dr. Dr. Klaus Mylius (Ass. Professor – Sanskrit and ancient Indian culture).

Duties : Research in ancient Indian culture, esp. Veda.

4. Martin Luther University of Halle, Institute of Oriental and Classical Studies, 12, Universitätsplatz, DDR–402 Halle.

Members : Dr. Burchardt Brentjes (Professor of Central Asian archaeology), Dr. Hans-Joachim Peuke (Indian archaeology), Dr. habil. Johannes Mehlig (Sanskrit, Sanskrit Literature), Dr. Heinz Mode (Professor Emeritus, archaeology, art-history).

Duties : Training courses in archaeology, lasting five years, degree : diploma (= M. A.); fundamental courses in Sanskrit (without degree); research in the fields mentioned.

There are two more Sanskrit scholars at Halle university : Dr. habil. Herbert Plaeschke (Librarian – art history) and Dr. Siegfried Kratzsch (Institute of Theology – Sanskrit).

5. Friedrich Schiller University of Jena, Institute of Linguistics, 2, Schillerstrasse, DDR–69 Jena.

Members : Dr. Harri Spitzbardt (Professor of general linguistics), Dr. Bernd Barschel (Lecturer in comparative linguistics, Sanskrit).

Duties : Fundamental courses in Sanskrit (without degree), research in comparative linguistics, historical grammar of Sanskrit, and Bahasa Indonesia.

6. Wilhelm Pieck University Rostock, Institute of Linguistics, 25, Kröpeliner Strasse, DDR–25 Rostock.

Member : Dr. habil. Achim Fahs (Lecturer – Sanskrit, Pāli).

Duties : Fundamental courses in Sanskrit (without degree); research on Pā , i grammar and syntax.

Some other Sanskrit scholars work in museums and libraries or in publishing houses.

Activities :

In 1979 (May 23-30) Humboldt University of Berlin organized the Fourth World Sanskrit Conference of I. A. S. S. at Weimar. In that conference 29 papers were submitted by scholars from G. D. R. (cp. below selected bibliography Nr. 1)

The proceedings of that conference entitled " Sanskrit and World Culture ", edited, together with a foreword by the President of I. A. S. S., R. N. Dandekar, by W. Morgenroth are in press now. They will contain 120 full papers (= 1400 Mss. pages) out of 153 papers read. The issue will be No. 16 of *Schriften zur Geschichte und Kultur des alten Orients* (Academy Publishing House, Berlin). It is sponsored by UNESCO.

In January 1980 a scientific colloquy was organized by the Academy of Sciences of G. D. R. on the occasion of the 80th birthday of Walter Ruben, Professor Emeritus at Humboldt University, ordinary member of the Academy of Sciences, and nestor of G. D. R.'s indology. The papers read have been published in the *Sitzungsberichte der Akademie der Wissenschaften der DDR*, Abteilung Gesellschaftswissenschaften, Jg. 1980, among them papers by W. Morgenroth, K. Mylius, E. Ritschl and M. Schetelich (cp. below selected bibliography).

Fields of research at various centres :

BERLIN

In Berlin, Walter Ruben continued his research work on the cultural history of India with the monographs *Wissen gegen Glauben* (Knowledge contra belief) and *Die Entwicklung des historischen Denkens bei den Indern und Griechen* (The development of historical thinking with the Indians and Greeks). The latter is still in press; in the first one Ruben deals with the older Upaniṣads comparing the hylozoist materialist teaching of Uddālaka with the idealist monist teaching of Yājñavalkya, basing

his treatise on general remarks about the socio-economical and ideological development in India between 900 and 600 B. C. and adding a short sketch on the development of Indian philosophy up to the end of the Gupta age and up to now. At the end of the book we again find a comparison between India and Greece: the beginning of Indian and Greek philosophy on the background of a general history of mankind.

Wolfgang Morgenroth continued his studies on Indian language history with some articles on Sanskrit and Middle Indo-Aryan literary languages. The introduction to MIA literary languages was nearly completed, the translation of the main parts of the Mahābhārata continued, and first steps taken towards a new critical edition of the Chāndogya-Upaniṣad based on manuscripts from the South and the North. Besides extensive teaching work, editing in connection with the Fourth World Sanskrit conference took a lot of his time.

Marlene Njammasch first of all dealt with the development of the Indian variant of feudalism in the second half of the first millenium A. D., while Roswitha Reichert completed her thesis on Bhavabhūti's Uttararāmacarita, trying to analyze the play with the help of modern theories of literary criticism, but comparing them with the Indian *Nāṭyaśāstra*. Dagmar Sörgel looked for Rāmāyaṇa episodes in Indian art history.

Eva Ritschl and Maria Schetelich worked on their D. Lit. theses on social structures and ideology in India from 900 B. C. - 400 B. C. (Schetelich) and 600 B. C. - 500 A. D. (Ristchl). Some results have been already puplished in articles.

LEIPZIG

Klaus Mylius completed his *Geschichte der Literatur im alten Indien* (History of literature in ancient India) and is now engaged in compiling a Buddhist Anthology. He translated the Bhagavadgītā into German once again. In articles he mostly dealt with the history of religion in India.

HALLE

Herbert Plaeschke continued his studies in Indian art history and epigraphy.

During 1979 and 1981 many reviews were written by G. D. R. Indologists, especially by K. Mylius, S. Kratzsch, and H. Plaeschke.

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HUNGARY

Gy. Wojtilla

Sanskrit studies began in Hungary more than a century ago. Since 1873 the department of Indo-European Linguistics has been giving a place for Sanskrit and Indological studies. The main trends of academic work and research are : Sanskrit philology, comparative Indo-European linguistics, Middle-Indian languages, and Iranian studies.

Research work is going on in the Eötvös Loránd University, Budapest, and different institutions of the Hungarian Academy of Sciences. There are also Sanskrit scholars who are working in scientific libraries in Hungary or in universities abroad.

Professor János Harmatta, Head of the Department of Indo-European Linguistics, besides his Indo-European and Iranian scientific activity, deals with the study of the relations between the Ancient East and classical antiquity; his recent works touch upon various problems of the Kushāṇa period, epigraphy, and etymology.

Csaba Töttössy, Reader in the same department, is carrying on research on the Śukasaptati and the Sanskrit narrative literature. He also deals with the cultural contacts between India and the classical world. A monograph on this subject by him is under preparation.

György Karsai, a temporary lecturer in the department, devoted himself to Sanskrit drama and published a short paper on Herodotus' account about gold-digging ants.

Mrs. Ildikó Puskás, a senior lecturer in the department of Graeco-Roman History in the Eötvös Loránd University, has published papers on ancient Indian history and culture and has also done research in Indian archaeology. Besides that, her monograph on the scientific biography of Sir Aurel Stein is in the press.

Géza Bethlenfalvy, a research fellow of the Hungarian Academy of Sciences, who taught Hungarian language and literature in the University of Delhi for several years, is working on the Pañcatantra, Nītiśāstras, and Indo-Tibetan literary contacts, and his Catalogue of the Tibetan Kanjur came out in 1980. He has written an excellent short book under the title " India in Hungarian Learning and Litreature ", New Delhi, 1980.

Mrs. Gabriella Imre-Hauser, a graduate of the department of Indo-European Linguistics, is now a research associate of the Department of Indology in the South Asia Institute of Heidelberg University and has focussed her interest on the ordeal and oracle techniques in Sanskrit literature.

Gyula Wojtilla, at present a Visiting Professor of Hungarian language and literature in the University of Delhi, published the Sanskrit work Kāśyapīyakṛṣisūkti, finished his monograph on the Sanskrit terminology of agriculture, and wrote an article on the Sanskrit sources of gemmology. He contributed a list of Sanskrit works translated into Hungarian in the book " India in Hungarian Learning and Literature ".

There is a collection of Sanskrit manuscripts in the Oriental Library of the Hungarian Academy of Sciences. Among the journals appearing in Hungary and containing indological articles may be mentioned : Acta Antiqua Hungarica; Acta Orientalia Hungarica; Oikoumene; Annales Univ. Scient. Budapest Sectio Classica; and Antik Tanulmányok.

Publications since 1979 (only some items were at the disposal of the writer during the preparation of the present report) :

Kāśyapīyakṛṣisūkti : A Sanskrit Work on Agriculture I. by Gy. Wojtilla. In : Acta Orientalia Hung. XXXIII Fasc. 2. / 1979 / pp. 209–252.

G. Bethlenfalvy : India in Hungarian Learning and Literature. New Delhi, 1980.

Gy. Wojtilla : A Sanskrit Terminology of Agriculture, Technology, edition in preparation.

Gy. Wojtilla : Contribution to the Sanskrit Sources of the Knowledge of Precious Stones. In : Viśveśvarānanda Indological Journal, Vol. XVIII, Pt. I–II, 1980. K. V. Sarma Felicitation Volume, pp. 396–402.

Gy. Wojtilla : A List of Technical Implements Used in the Agriculture in Ancient and Early Medieval India. In : Altorientalische Forschungen, Vol. VII., Berlin.

ITALY

Oscar Botto

Sanskrit and Indological Studies are prosecuted with deep and increasing interest in Italy today and the results of the scientific researches cover nearly all the fields of Sanskrit Literature and Indian Thought and Culture.

The activity of the "Associazione Italiana di Studi Sanscriti" is more and more intensive. On the occasion of the last annual meeting (October 1980) the holding of a competitive examination has been announced to award a prize to the best unprinted research on some Sanskrit subject which will be published in the series of "Quaderni di Indologica Taurinensia".

The most important activities are carried on in some specialized Institutes or in Faculties of Letters and Philosophy, especially in the Universities of Torino, Milano, Genova, Pisa, Bologna, Roma, Napoli, and Bari. The Institute of Indology of the University of Torino, the centre where the indological studies are more intensively and widely cultivated, has brought out vols. VI and VII of *Indologica Taurinensia,* the official Organ of I. A. S. S. Vol. VII is the first part of two volumes in honour of the late Professor Ludwik Sternbach; vol. VIII, "L. Sternbach Commemoration Volume", is now forthcoming.

In the series of the "Quaderni" Nos. 9 (R. M. Cimino, Una statua in bronzo del dio Śiva); 10 (P. Caracchi, La presenza divina nella *mūrti* secondo i Purāṇa); 11 (L. Sternbach, On the influence of Sanskrit gnomic literature of old Java and Bali); 12 (J. Gonda, The Āghāra ritual of the Vaikhānasas) have been published.

Among the contributions written by the scholars of this Institute the following works at least must be mentioned: – V. Agostini, Temi e moduli iconografici indiani secondo il Mānasollāsa e altri testi (1981, in press); – O. Botto, Induismo, in

Enciclopedia del Novecento (1979); Fondamenti e metodi dell' antico diritto indiano (1981); History of Sanskrit drama (1981, in press); – P. Caracchi : Piero Martinetti, La sapienza indiana (1981); – A. Comba, Un capitolo della Śivagītā nella medicina āyurvedica (1981, in press); – M. D'Onza Chiodo, On a rare word in Pāli and its Dravidian etymology (1980); Kuṭṭarājan and allied terms : a set of Dravidian loan words in Pāli (1980); Lessico giuridico-politico dei Jātaka (in press); – M. Piantelli, Īśvaragītā o " Poema del Signore " (it. tr., 1980); – I. Piovano, La condizione sociale giuridica della donna secondo l' antico diritto indiano (in " Oriente e Occidente ", 1981).

Prof. O. Botto, whose Italian translation of Kauṭilya's Artha-śāstra will be published shortly, has undertaken to edit with the cooperation of other Italian scholars, the first Sanskrit-Italian Dictionary.

C. Della Casa, at present Professor of Sanskrit in the Faculty of Letters of Milano, has published a Sanskrit grammar, " Corso di Sanscrito " (Unicopli, 1980); in the same University, F. Baldissera has continued working in the field of the bhāṇas and has collected the results of her researches in the edition and translation of the bhāṇa Śāradātilaka of Śaṅkara (BORI, Poona, 1980) and in a paper entitled " Motivi epici nei bhāṇa " (in press); A. Passi has published the Italian translation of the Buddhacarita (" Le gesta del Buddha ", Milano 1980) and is publishing some Preliminary Notes on Saundarānandakāvya; G. Boccali has translated the Caurapañcāśikā of Bilhaṇa; G. Scalabrino Borsani, formerly Professor of Sanskrit in the Università Cattolica del Sacro Cuore, while pursuing her translation of the Ṛgveda, has contributed to vol. VII of *Indologica Taurinensia* an article relating to the universalism of Ram Mohan Roy (1980).

In the University of Genova the teaching of Sanskrit is done by Prof. S. Piano who is at present working in the field of puraṇic texts. Let us note the works connected with this University : –S. Piano, Lingua ufficiale e lingue nazionali. Note sul problema linguistico dell' Unione Indiana (1979); Le " celebrazioni " dei

luoghi santi nella tradizione religiosa dell' Induismo (1979); – S. Piano e G. Spera, Puraṇic Studies in Italy (1980); – M. P. Repetto, A proposito di alcuni stotra in onore della Devī (1979); Sommari dello Skandapurāṇa (in press).

The Institute of Glottologia and Orientalistica of the University of Pisa, directed by Prof. R. Lazzeroni, is very actively working in the fields of Sanskrit and Vedic linguistics. In the first place we shall mention among the most valuable contributions some works by Prof. R. Lazzeroni, Fra glottologia e storia : ingiuntivo e indicativo in una desinenza verbale sanscrita (1979); Fra glottogonia e storia : ipotesi sulla formazione del sistema verbale sanscrito (1980); Il " precongiuntivo autonomo " del sanscrito e l'autonomia del congiuntivo nelle altre lingue indoeuropee (1981); Cultura vedica e cultura indoeuropea (1980); Sanscrito *ūrdhva* : Per un etimologia statica (in press); and afterwards the following ones : C. Conio, Pañcadaśī con il commento di Rāmakṛṣṇa (in press); Svacchandatantra, con il commento di Kṣemarāja (in press); – D. Maggi, L' universo strutturato di Ṛgveda X, 129 (1981); Il motivo della tela fatta e disfatta fra epos e ideologia : una testimonianza da Ṛgveda X, 130 (1981); – M. P. Mencacci, Problemi di tradizione del testo aśokeo (1980); Le varianti negli editti rupestri di Aśoka : il problema dell' originale (1981); – C. Orlandi, Su alcune interpretazioni dei termini indicanti " signore " e " marito " nel sanscrito vedico (1979); Il " largo e lo " stretto " : il concetto vedico di *áṁhaḥ* (1980); – S. Sani, *Jabhāra* : una traccia di stratificazione dialettale nel sanscrito vedico (1981); Tecnica enumeratoria e valore magico del nome negli incantesimi dell' Atharvaveda (1981); Proposta di interpretazione di sscr. durṇáman (1981)

Prof. G. R. Franci, Director of the Instituto di Glottologia at the University of Bologna, is continuing his significant researches on Indian Religions and Spirituality and has published : Sītā e l' eídolon (1980); Wilhelm von Humboldt e l' Induismo (in press); Tradizione e filosofia del commento in una scuola di Bhakti (1981). To the same University belong some other worthy contributions among which let us note : A. Pezzali, Hīnayāna,

storia e filosofia. Il buddhismo del piccolo mezzo di progressione spirituale (1979); Répertoire des Bibliothèques et organismes de documentation concernant l' Orient à Paris (in press); Śāntideva, a Buddhist mystic of the 7th and 8th century (in press); – L. Piretti Santangelo, Il vidūṣaka e la comicità nel Teatro sanscrito (in press).

Prof. R. Gnoli, the well renowned Sanskritist of the Scuola Orientale of the University of Rome, after editing the Gilgit Manuscript of the Śayanāsanavastu and the Adhikaraṇavastu, has collected in a big volume the Italian translations of a lot of Buddhist Sanskrit texts, which will be issued shortly in the Series, " Classici delle Religioni Orientali ". In the same University C. Pensa is pursuing his important researches in the field of Yoga and is editing for the above-named Series the first Italian translations of the most important Yoga texts, while B. Torella has published an annotated translation of two chapters of the Sarvadarśanasaṁgraha, " Śaivadarśana e Pratyabhijñādarśana " (1979).

In the Seminario di Studi Indologici of the University of Naples, Prof. P. Filippani Ronconi, after many interesting contributions dedicated to many other fields of Orientalism, has now in press a volume on the " India Magica e Religiosa ", and a work on the " Orientamenti della medicina ayurvedica ". We owe to Dr. F. Scialpi, the young teacher of Indology at the University of Bari, some valuable papers which throw a vivid light on some important aspects of Indian culture. We note, e. g. : Mitra nel mondo naturale : un dio grande ed amico (1979); La festa di Gangaura Udaipur : studio preliminare sul culto della Dea-Madre in India (1980).

Lastly, there is a large number of Indologists who have not – or have not yet – received an academic appointment. Some of their works are publications of a merely popularizing nature, but often they do make a serious and valuable contribution to the understanding of the real values of Indian culture and civilization. Let us mention among such works : G. Cogni, Maṇicūḍāvadāna

(It. trans. 1979); Bhagavadgītā (Il Canto del Beato, interpretazione lirica, 1980); – D. Failla, Buddha e Mucilinda : l'itinerario di Siddhārta dalla bodhi al sopaniśeṣanirvāṇa (1979); Garuḍa e i Nāga. Immagini, forme e simboli di alcune storie di ratto (in press); – I. Istòmin, Īśvara-Gītā (dal Kaurma-purāṇa), it. trans. (in press);– A. Morretta, Il quinto millennio (1979);– R. Perinu, History of Indian Music (in press); – G. Pipitone, L' ideale educativo del principe nell' antica India (1979).

Besides "Indologica Taurinensia", other Italian Journals publish from time to time some Indological essays. Among these Journals we want to underline "East and West" (Rome); "Rivista degli Studi Orientali" (Rome); " Annali dell' Istituto Orientale" (Naples); "Paideia" (Brescia); "Aevum" (Milano), "Oriente e Occidente" (Marsala).

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JAPAN

Minoru Hara

The most regrettable event in the Japanese Sanskritists' and Indologists' circle in the past two years was the demise of Professor N. Tsuji, Emeritus Professor of Sanskrit Language and Literature at the University of Tokyo and former Vice-President of the International Association of Sanskrit Studies. He passed away on 24 September 1979 at the age of seventy-nine. As the successor of the late Professor J. Takakusu to the chair of Sanskrit at the Imperial University of Tokyo, he contributed greatly to the enhancement of Sanskrit and Indian Studies in Japan and to the development of international scholarship in Vedic Studies.[1]

An important event for Sanskrit Scholarship in this country was the visit of a delegation of Chinese Sanskritists, led by Professor Chi Hsien-lin, Professor and Vice-President of Peking University, who is also Director of the Institute of South Asian Studies of the Chinese Academy of Social Sciences. Professor Chi, better known by the name Dschi Hiän-lin, is a former pupil of Professors E. Sieg and E. Waldschmidt in Göttingen, and is noted for his great achievements in the morphology of Middle Indo-Aryan languages. Accompanied by two young scholars, he landed at Tokyo for the first time on 15 July 1980. During their stay in Japan (15–26 July, 1980), they were invited to various centres of Indian and Buddhist Studies and attended the 31st meeting of the Japanese Association of Indian and Buddhist Studies held in Kyoto. Later, a delegation of Japanese scholars, led by Professor H. Nakamura, was invited to China for two weeks (12–27 September 1980), to meet Chinese scholars in the

1. A brief biographical sketch, accompanied with a detailed but not exhaustive bibliography, of N. Tsuji is written by the present writer in the *Memoirs of the Research Department of the Toyo Bunko* (The Oriental Library), No. 37, pp. 193–219 (Tokyo, 1979).

field of Oriental Studies and to visit various archaeological remains. This contact and academic exchange between Chinese and Japanese Sanskritists was monumental, because such relations had been long interrupted despite the geographical proximity of the two countries.

The annual meetings of the *Nihon Indogaku Bukkyogaku kai* (Japanese Association of Indian and Buddhist Studies) were held on 11–12 September 1979 in Tokyo and on 18–19 July 1980 in Kyoto. Some 400 papers were read each time, among which about twenty were on subjects relating to Indology proper. The Proceedings of the Association, *Indogaku Bukkyogaku Kenkyū* [Journal of Indian and Buddhist Studies] have been published in regular sequence (vol. XXIII, 1979 and vol. XXIV, 1981), but we regret that *Suzuki Gakujutsu Zaidan Kenkyū Nempō*, [Annual of Oriental and Religious Studies] has now stopped its publication with the last issue (no. 15, 1978) due to financial difficulty.[2]

* * *

In reviewing Sanskrit Studies in Japan during the past two years,[3] let me first mention the two books written by the late Professor N. Tsuji. The first is *Atharvaveda Sanka* [Hymns of the Atharvaveda Saṁhitā] (Tokyo, 1979, pp. 270), in which the author has translated some 100 *sūktas*, either in full or in excerpt form. The book has a sub-title, *Kodai-indo no Juho* [Ancient Indian Magical Formulae], and the last portion (pp. 243–270) contains a brief outline of the literature attributed to the Atharva-

2. Other Journals published in Japan, which are listed on page 97 of the booklet, *Sanskrit Studies outside India*, Part 1 (Weimar, 1979), continue their regular activity.

3. In this report only the research projects which have been published in book-form are listed. I regret my inability to include articles written in both Japanese and Western languages by Japanese scholars, some of which attain high academic standards. However, another descriptive bibliography will be necessary in order to mention all of them. Also, I had to abandon an attempt to list Buddhist studies, the field in which Japanese scholars are most productive. For further bibliographical information, readers are invited to refer to *Books and Articles on Oriental Subjects published in Japan during 1979*, pp. 22–256, published by the *Toho Gakkai*.

veda. The second book of Professor Tsuji is a posthumous publication: the *Bhagavadgītā* (Tokyo, 1980, pp. 416). The book consists of two parts, the first of which is a full translation of the text (pp. 17-305) and the second contains detailed explications of various problems, textual, philosophical, and religious, relating to the *Bhagavadgītā* (pp. 311-411).

PHILOSOPHY

A complete Japanese translation of Śaṅkara's *Brahmasūtrabhāṣya* has been in the process of preparation by Y. Kanakura, and its first half was published in 1980 under the title of *Shankara no Tetsugaku* [Śaṅkara's Philosophy], The book (pp. xvi + 542) covers the portion up to the end of II. 2.

Another important work on Śaṅkara was published by S. Mayeda in 1979, *A Thousand Teachings, the Upadeśasāhasrī of Śaṅkara,* translated into English with introduction and notes (pp. xvii + 265). The translation is based upon the critical edition prepared by the author himself in 1973.[4] The same scholar also published a book in Japanese in 1980, *Vedānta no Tetsugaku* [Philosophy of Vedānta, pp. xi + 304], in which he elucidates such problems as cosmology, epistemology, ethics, theory of emancipation, Vedānta and Buddhism, etc.

The Sāṁkhya philosophy has been attracting special attention among Japanese scholars. In succession to the voluminous work by E. Yamaguchi, *Sāṁkhya tetsugaku taikei no tenkai* [Development of the Sāṁkhya System of Philosophy, pp. 760, 1974] and S. Murakami, *Sāṁkhya tetsugaku Kenkyū* [Studies on Sāṁkhya Philosophy, pp. 794, 1978], M. Honda published another copious book, *Sāṁkhya tetsugaku Kenkyū, Jō* [Studies on Sāṁkhya Philosophy, Part One, pp. vi + 689] in 1980. Prior to this, the same author, M. Honda, published a Japanese translation of the *Yoga-sūtra-bhāṣya* of Vyāsa., entitled *Yoga-sho-chūkai* (pp. 285) in 1978.

4. For details see W. Halbfass, *JAOS* 100 (1981), pp. 43–45.

In the field of Nyāya-Vaiśeṣika, H. Nakamura published a monograph entitled *Vaiśeṣika gakuha no Genten* [Original texts of the Vaiśeṣika school] in 1979. In this monograph, he presented an annotated Japanese translation of *Vaiśeṣika-sūtra* (pp. 1–156) and the *Padārtha-dharma-saṁgraha* (pp. 157–316). Further, A. Uno presented an annotated Japanese translation of the *Tarka-saṁgraha* together with its *dīpikā* under the title of *Shōri Katsuron-gakusetsu-kenkyū* [Studies on Nyāya-Vaiśeṣika Philosophy, pp. 117], in 1980.

LITERATURE

The *Pañcatantra* was translated into Japanese for the second time by O. Tanaka and K. Kamimura from its *textus simplicior*, or to be more precise, from the text in the *Bombay Sanskrit Series*, edited by F. Kielhorn and G. Bühler. The book was published in 1980 in the series entitled *Ajia no Minwa* [Asian Folk-tale Series] as its twelfth volume. The main body of translation (pp. 1–491) is furnished with a brief explanation of the text (pp. 493–505) and a list of the motifs parallel to Japanese Folk tales (pp. i–vii). O. Tanaka has already been noted as a translator of Indian Classics such as the *Śukasaptati* (pp. viii + 368, Tokyo, 1963) and *Daśakumāracarita* (pp. 243, Tokyo, 1966). K. Kamimura published in 1978 a Japanese translation of the *Kathāsaritsāgara's* version of the *Vetālapañcaviṁśatikā* (pp. iv + 316) and a book, *Indo-shinwa* [Indian Mythology, pp. 286], in 1981.

The *Vālmīki Rāmāyaṇa* is now in the process of being translated into Japanese by Y. Iwamoto, and the first volume was published in 1980. There have been several translations of excerpts from Sanskrit Epics in Japanese and we have also had a complete Japanese translation of the *Vālmīki Rāmāyaṇa* on the basis of an English translation by non-Sanskritists, but Iwamoto translates the whole Epic from the Sanskrit original. The book contains a Japanese translation of the *Bāla-kāṇḍa* from the Bombay Vulgate Edition instead of the Baroda Critical Edition (pp. xii + 221). It is also furnished with detailed bibliographical

information about Western translations and studies of the text, as well as a discussion of the expansion of the Rāma story outside India (pp. 225–350). The translator, Y. Iwamoto, who is otherwise known as a specialist in Buddhist Avadāna Literature, has also translated a number of important Sanskrit works, such as the *Kāmasūtra* (1949), *Mṛcchakaṭika* (1959), *Saddharmapuṇḍarīkasūtra* (1967), several *Upaniṣads* (1967), and so forth.

MISCELLANEOUS

In the field of technical science, mention must be made of Japanese translations of *Āryabhaṭṭīya*, *Līlāvatī*, and *Āpastamba-śulba-sūtra* by three young scholars, M. Yano, T. Hayashi, and Y. Ikari. The book was published in 1980 as the first volume of the series entitled *Bibliotheca Scientiae* [Kagaku no Meicho]. It opens with a general introduction to the exact sciences in Sanskrit by Yano (pp. 1–18), which is followed by the translation and illustrations of the three texts (*Āryabhaṭṭīya* pp. 19–138, *Līlāvatī* pp. 142–372, and *Āpastamba-śulba-sūtra* pp. 376–488). Each translation is preceded by an elucidating introduction and the book is furnished with an index and chronological table (pp. 490–517). The field of exact sciences in Sanskrit has long been completely neglected in this country, and this book is being welcomed by scientists. The translators were all once trained in the United States, Yano and Hayashi being pupils of David Pingree, and Ikari a former pupil of the late lamented J. A. B. van Buitenen.

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Although having no direct relationship to Sanskrit Studies in the strict sense of the term, the following publications during the past two years will be worthy of mention here.

Indas Bummei [Indus Civilization], pp. v + 242 (Tokyo, 1980) by four young historians, N. Karashima, M. Kuwayama, S. Konishi, and G. Yamazaki.

Ashoka-ō-densetsu no Kenkyū [Legend of Aśoka, a Critical Study], pp. viii + 354 + 41 (Tokyo, 1979), by G. Yamazaki.

Zoroasutā-kenkyū [Studies on Zoroaster], pp. xxv + 500 (Tokyo, 1979), by G. Ito.

Hokku-kyō no Kenkyū [Studies on the *Dharmapada* literature], pp. iv + 539 (Tokyo, 1981), by K. Mizuno.

Kai-kyū-roku [Retrospective Notes], by B. Nanjio, pp. xi + 337, with comments by T. Sakurabe (Tokyo, 1979).

The last mentioned book is a popular and revised edition of the autobiography of B. Nanjio (1848–1927), originally published in 1927. The book is of great interest, for, it reveals to us Nanjio's personality as our pioneer in Sanskrit Studies, the records of his long journey from Yokohama to London, his first Sanskrit lesson with F. Max Müller at Oxford, and so forth.

* * *

I regret to conclude this short report with further sad news : the unexpected death of Mr. S. Tsuchihashi, a young promising scholar in the field of Jainism and Prakrit studies. He passed away on 14 March 1981 at the age of 33. A graduate of the University of Kyoto in 1970 and a former student of Professors M. L. Mehta (Benares Hindu University) and H. C. Bhayani (L. D. Institute, Ahmedabad) (1973–75), he started teaching at the Tokai University. Though small in number, below are listed his articles of special interest.

1. " Uttarajjhāyā 34 sho ni okeru *leśyā* " [*Leśyā* as expounded in the Uttarajjhāyā XXXIV], *Indogaku-Bukkyogaku Kenkyū*, Vol. 21, part 2 (1973), pp. 948–953.

2. " *Padmaleśyā* – so no Gogen Kaishaku ni tsuite ' [*Padmaleśyā* – Etymological Studies], *Indogaku-Bukkyogaku Kenkyū*, Vol. 25, part, 2 (1977), pp. 932–936.

3. " *Leśyā* no Gogi ni tsuite – Kōki toschiteno *Leśyā* " [On the meaning of *leśyā*], *Tokai Daigaku Kiyo* [Proceedings of the Tokai University], Vol. 33 (1980), pp. 28–40.

LATIN AMERICA

Juan Miguel de Mora

On February 11-13, 1980, at the University of São Paulo (Brazil), an event took place which, so far as Sanskrit studies are concerned, has been, up to now, the most important one in the whole area : the first congress of Sanskrit specialists in Latin America. From that congress, there arose the Latin American Association of Sanskrit Scholars (Asociación Latino Americana de Sanscritistas – ALAS) which groups together researchers and scholars in the field of Sanskrit language and culture fom the National Autonomous University of Mexico (UNAM), the University of Buenos Aires (Argentina), the University of Montevideo (Uruguay), the Salvador University (Buenos Aires, Argentina), the Pontifical Catholic University of Peru, and the University of São Paulo (Brazil), the last mentioned being the only one in the area which provides a complete course in Sanskrit language and literature.

The Sanskrit scholars of Latin America gathered together for the first time in order to perform concrete tasks relating to coordination and organization of Sanskrit studies, an activity usually ignored at general orientalist reunions which are attended by persons of varied interests and fields. The founders of ALAS believe Sanskrit studies to be a concrete field which requires most precise dedication, and, for that reason, while the statutes and affiliation to the International Association of Sanskrit Studies (IASS) were being approved and a board of directors was being elected, academic reunions were held at which various papers were presented and ideas exchanged on the teaching of Sanskrit in the area.

Among the papers presented at this congress, mention may be made of "Hinduism, Linguistics and Semiotic" (Dr. Izidoro Blikstein); "Some Narrative Conventions in Sanskrit Literature" (Prof. Carlos Alberto da Fonseca); "On Bhavabhūti and the

Varṇas" (Dr. Juan Miguel de Mora); "Five Poems by Amaru: A Proposed Translation" (Prof. Mário Ferreira); "The Relationship between the Pañcatantra and Cervantes's *Dialogue of the Dogs*" (Ludwika Jarocka, M. A.), and "The Anāditva (Inexistence of the Beginning) in the Philosophy of India" (Dr. Fernando Tola and Prof. Carmen Dragonetti).

The constitution of ALAS (affiliated to IASS) permits the coordination of the efforts of both researchers and scholars as far removed from each other as Dr. Nicolás Altuchow of Uruguay, the specialists at the UNAM in Mexico, Dr. León Herrera in Perú, and the professors in Brazil and the Argentine.

One year later, from the 23rd to the 27th of February, 1981, ALAS organized the First Latin American Conference of Sanskrit Scholars, also at the University of São Paulo, with a far greater attendance as well as a greater number of academic papers.

PUBLICATIONS:

The National Autonomous University of Mexico, through its Humanities Coordination, has published the following:

1980 – *Saṁskṛta-Saṁskṛtiḥ*: Record of the first ALAS congress, including the statutes in Portuguese and Spanish and the papers presented, with résumés in English and texts in Sanskrit, Spanish, and Portuguese.

1981 – *Saṁskṛta-Saṁskṛtiḥ*: Record of the First Latin American Conference of Sanskrit Scholars. Texts in Spanish and Portuguese and résumés in English.

The UNAM's Institute of Philological Research published the following:

1980 – The second edition of *El Rig Veda* (Translation and Analytic Study by Juan Miguel de Mora with the collaboration of Ludwika Jarocka).

1981 – (Presently in press) The Spanish translation of the *Uttararāmacarita* containing an extensive introductory study on Sanskrit theatre and on Bhavabhūti and his work. It will be a

Sanskrit-Spanish bilingual edition by Juan Miguel de Mora and Ludwika Jarocka.

The University of Montevideo (Universidad Mayor de la República Oriental de Uruguay) published the following :

1979 – Shankara : *Ātma-bodha y Moha-Mudgara.* Introduction, translation from the Sanskrit and notes by Nicolás Altuchow.

– Nikitin, Afanasi : *El Andar Más Allá de los Tres Mares (Un viajero ruso del siglo XV y su relato sobre la India).* Introduction, translation and notes by Nicolás Altuchow.

– Bhartrihari : *Epigramas.* Introduction, translation from the Sanskrit and notes by Nicolás Altuchow.

Dr. Altuchow also published "La Influencia de la India sobre la Cultura Japonesa" in the review "Prometeo, Revista Uruguaya de Cultura", Vol. II, 1980-1981.

Although published in 1978, mention must be made of the important grammar, *Introdução ao Sânscrito Clássico* by Professors Carlos Alberto da Fonseca and Mário Ferreira, published by the School of Philosophy, Letters and Human Sciences of the University of São Paulo.

BOARD :

The members of the board of the Latin American Association of Sanskrit Scholars are the following :

President : Carlos Alberto da Fonseca
Vice-president for Mexico : Juan Miguel de Mora
Vice-president for Argentina : Fernando Tola
General Secretary : Mário Ferreira
Regional Secretary for Mexico : Ludwika Jarocka
Regional Secretary for Argentina : Carmen Dragonetti

The Humanities Coordination of the National Autonomous University of Mexico, in close collaboration with ALAS, is presently organizing the First International Symposium on the Sans-

krit Language, to be held at University City, in Mexico City from the 15th to the 21st of February 1982, to which specialists from various countries and some of the most outstanding Sanskrit scholars in the world are being invited.

The Organizing Committee of the First International Symposium on the Sanskrit Language is presided by Dr. Juan Miguel de Mora (Vice-president of ALAS), and Ludwika Jarocka, Regional Secretary for Mexico of ALAS is acting as Committee Secretary. The address is :

Coordinación de Humanidades
Universidad Nacional Autónoma de México
Ciudad Universitaria
Torre de Humanidades II, Piso 13
México, D. F.
México.

All the above-mentioned activities prove without a doubt a very important revival of Sanskrit studies in Latin America, whose methodology and problems are studied by ALAS members and executives with a view to extracting practical conclusions and making the corresponding suggestions to the Centres of Advanced Research in the area, endeavouring to incorporate other countries into these activities. For the present, among other things, a Latin American bibliography on matters relative to Sanskrit language and culture is under preparation.

NEPAL

Purna Harsha Bajracharya

In Nepal, the importance of the Sanskrit language is now being increasingly emphasized with a view to arresting its gradual decline in terms of its use value. Sanskrit had occupied a very important place during the ancient and medieval periods. It was not only the language of the educated classes but it also often served as a language of common communication. Almost all the inscriptions and the manuscripts were written in Sanskrit during those periods. The temples and the Vihāras were the centres of learning which carried out the functions of modern schools and campuses. With the growth of English education, Sanskrit gradually lost its vitality but in spite of its gradual decay it continued to maintain its special identity. A few decades back, Nepal could boast of quite a good number of Sanskrit Pāṭhaśālās. Now, there are high schools as well as campuses for higher Sanskrit studies. Only a few years ago, for obtaining a degree, one had to go to India and appear at the various examinations. Now, these facilities are available within the country itself.

Furthermore, Nepal maintains a few hostels for students who are pursuing Sanskrit studies, such as the Sanskrit Chātrāvāsas (Sanskrit Hostels) at Kathmandu, Janakpur, Matihani, and Pindeswori where free lodging and boarding are provided. It may be noted that only Brahmin students are accommodated in these hostels. Besides, Nepal provides about thirty scholarships for students from India who wish to pursue Sanskrit studies in Nepal. Regarding the higher study, the Tribhuvan University, after the introduction of National Education Plan, maintains a separate Institute of Sanskrit, with its Dean's Office and the Janata Sanskrit Campus in Dang, in Far Western Nepal. This Institute is responsible for promoting higher studies in Sanskrit. Other campuses under this Institute are Yajnavalkya Luxmi-Narayana Sanskrit Campus at Matihani and Pindeswori Sanskrit Campus

at Dharan in eastern Nepal and Valmiki Sanskrit Campus at Kathmandu in Central Nepal. Among the subjects included in the curriculum are : Veda, Sāhitya, Vedānta, Mīmāṁsā, Vyākaraṇa, Jyotiṣ, Darśana, Dharmaśāstras, etc. Besides, quite often the Research Centre for Nepal and Asian Studies, Tribhuvana University, undertakes research related to Sanskrit. This Centre, because of its preoccupation with historical and anthropological studies, needs to maintain and encourage experts in Sanskrit. In this context it may be recalled that many documents and stone inscriptions of historical and religious importance are in Sanskrit language. In fact, Sanskrit had once been a dominant language. Even the Government notices were issued in Sanskrit, as is evident from the several stone inscriptions of ancient and medieval periods.

It has been the general tendency to think of Sanskrit in relation to some religion – more particularly to the Hindu religion – and not as a language. Sanskrit as a language and its importance for the development of other languages including Newari and Nepali have not been understood in the proper perspective, and no consistent effort has been made in this direction. The Royal Nepal Academy, which can conduct this type of study, seems to be preoccupied mainly with the Nepalese literature. Its objectives of cultural and scientific development have remained so far only lofty ideals. The Nepal Research Centre, in collaboration with German Sanskrit scholars, is working on some projects in the field of Sanskrit studies and research, and, time and again, it has conducted Seminars on this language.

While speaking about Sanskrit studies, mention must be made of the National Archives of His Majesty's Government of Nepal, which maintains a very rich collection of Sanskrit manuscripts, documents, and inscriptions. It has been a centre of learning for Sanskrit scholars from within and outside the country. It has been actively helping Sanskrit scholars and institutions to go ahead with their studies and research projects by opening its doors to all and by providing the microfilming facilities to its users.

The process of westernization has made every new generation know less and less about this language, thus limiting its use only to the study of the past. So, Sanskrit is fast becoming a subject of scholarly interest without having any popular interest. In order to get over this situation Sanskrit is made a compulsory subject from the lower secondary level onwards. Here, however, one must be very clear about the objectives of learning Sanskrit language and then design the text books accordingly. It is unimaginable to make it a day-to-day language. So emphasis should be laid on this language in such a way that it could help to build up the other major languages dependent upon it.

NETHERLANDS

H. W. Bodewitz

Continuing the survey published in News Bulletin 2, Part II, (Weimar 1979), pp. 117–121, this report sketches the work done since the last World Sanskrit Conference.

LEIDEN, KERN INSTITUTE :

Dr. J. Bronkhorst wrote his Ph. D. thesis on Pāṇini, in 1980: *Theoretical Aspects of Pāṇini's Grammar*. He is now studying the earliest Buddhism with a view to reconstructing the original teachings of the Buddha.

Dr. H. L. Danielson wrote his Ph. D. thesis on Śaṅkara, in 1980: *'Ignorance' and 'Supreme Truth' according to Śaṅkara's commentaries on the BṛhadĀrUp and ChāndUp*. His field of interest is Advaita Vedānta. He has published *Ādiśeṣa. The Essence of Supreme Truth (Paramārthasāra). Text, translation and notes*, Leiden 1980.

Prof. Dr. J. C. Heesterman is especially interested in Vedic ritual, its meaning and development, and also in the history of Indian religions.

Drs. M. Nihom is preparing an annotated translation of the *Yogaratnamālā*, a commentary on the Buddhist Hevajratantra, for his Ph. D. thesis.

Dr. G. H. Schokker is studying the Sanskrit sources, in particular the Rasa- and Alaṁkāraśāstras, of early Hindi *Bhakti* literature as represented by Keśavadāsa's *Rasikapriyā*.

Drs. M. Sparreboom is preparing a Ph. D. thesis on the role of the chariot as reflected in Vedic ritual.

Drs. H. J. H. Tieken is preparing a Ph. D. thesis comprising a text-edition of the Southern recension of Hāla's *Sattasaī*.

Prof. Dr. T. E. Vetter has published a study on the development of Śaṅkara's philosophy : *Studien zur Lehre und Entwicklung Śaṅkaras*, Vienna 1979. At present he is studying the *Pramāṇasiddhi* chapter of Dharmakīrti's *Pramāṇavārttika*, as well as the destructive dialectics of Nāgārjuna and its development in Maitreyanātha's *Madhyāntavibhāga* and the *Gauḍapādīya Kārikās*.

Prof. Dr. E. J. M. Witzel, formerly at the head of the German-Nepalese manuscript project at Kathmandu, has in 1980 published articles on the Vedic school of the Carakas and the relation of the Atharvaveda to Eastern Iran. He is studying the development of the Vedic schools, and together with Profs. D. Bhattacharya and J. C. Heesterman he is preparing an edition of the *Paippalāda* recension of the Atharvaveda, based on new manuscript material.

UTRECHT, INSTITUTE OF ORIENTAL LANGUAGES :

Prof. Dr. H. W. Bodewitz started his translation with commentary of the Agniṣṭoma section of the *Jaiminīya Brāhmaṇa* (long ago announced) in 1979. Besides, he wrote some articles on Vedic subjects which are still in the press : " Vedic conceptions of the soul "; " The raising of the central pillar of the Sadas hut by the Udgātṛ "; " Ṛgveda 10, 146 : The Hymn to Araṇyāni "; " Emendations in Jaiminīya Brāhmaṇa I, 66–104 "; " The waters in Vedic cosmic classifications "; " The ' marriage ' of heaven and earth ".

Dr. A. A. Breunis is studying the role of the genitive in Sanskrit and the development of nominal sentences.

Drs. C. J. G. v. d. Burg is preparing a Ph. D. thesis on Atri's *Samūrtārcanādhikaraṇam*.

Prof. Dr. G. Chemparathy, who had to interrupt his studies on Udayana on account of another research project (The authority of the Veda according to Nyāya and Vaiśeṣika), has resumed his work on an English translation of Udayana's *Nyāyakusumāñjali*. He published " A Discussion of the early Nyāya Vaiśeṣikas on the Nature of Īśvara ", *Bhāratīya Vidyā* 39 (1979), pp. 31–38.

Dr. L. A. van Daalen published *Vālmīki's Sanskrit* (thesis, Utrecht), Leiden 1980, and " A note on *vidhūma* or *sadhūma iva kālāgnir* at Rāmā. 1, 54, 28 and 1, 55, 19 ", *Indologica Taurinensia* 1981, pp. 227–235.

Dr. T. Goudriaan, together with a group of scholars in Utrecht, is engaged in the study of Hindu Tantric literature and religion. The group has contributed significantly to the well-known international projects *Handbuch der Orientalistik* (II. 4. 2 : S. Gupta / D. J. Hoens / T. Goudriaan, *Hindu Tantrism*, Leiden 1979), and *A History of Indian Literature* (II. 2 : T. Goudriaan / S. Gupta, *Hindu Tantric and Śākta Literature*, Wiesbaden 1981). Another pioneer project is the critical edition of the *Kubjikāmatatantra* which is being prepared by Drs. J. Schoterman in collaboration with Dr. Goudriaan and other scholars. Dr. Goudriaan is also studying the Tantric tradition of the Vāmasrotas and its influence in South East Asia.

Dr. S. Gupta deals with the following areas of research studies : (a) Early sectarian Vaiṣṇavism : The Pāñcarātra Sect; (b) Tantric pīṭhasthāna. For her publications see above (sub Goudriaan) and below (sub Dr. te Nijenhuis).

Dr. K. R. van Kooy is translating the Kālikāpurāṇa (together with a study of the iconographical data provided by this text).

Dr. E. P. Maten continues his study of the Sanskrit narrative literature.

Drs. A. Nugteren is studying the Īśvarapraṇidhāna in Patañjali's *Yogasūtra* and in the commentaries. This project may turn out to become a thesis.

Drs. E. te Nijenhuis is preparing an edition of the *Saṅgītaśiromaṇi* with an English translation. She is also working together with Dr. Gupta on Muttusvāmi Dīkṣitar's *Kamalāmbikā Navāvaraṇa Kīrtanas* (translation of the Sanskrit text; notation of the music; theological and musicological analysis).

Drs. J. Schoterman is preparing a critical edition of the *Kubjikāmatatantra* in collaboration with Dr. Goudriaan (see

above) as well as a Ph. D. thesis on the *Ṣaṭsahasrasaṁhitā* (edition with translation and annotation of the first five chapters of this text). He published *The Yoni Tantra*, New Delhi, 1980, and " A Link between Purāṇa and Tantra : Agnipurāṇa 143-147 " *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Suppl. IV, 1980; " A note on Balinese Sanskrit ", *Bijdragen TLV* 135 (1979), pp. 323-346.

GRONINGEN, INSTITUTE FOR INDIAN LANGUAGES AND CULTURE :

Drs. H. T. Bakker is working on the legends of Ayodhyā (" The History of a Place of Pilgrimage ") and together with i. a. Prof. Dr. Ensink on Pilgrimage and Fairs. He has published " A Dutch Project on Pilgrimage in India ", *IAVRI Bulletin* 8 (1980), pp. 18-21.

Dr. L. P. van den Bosch mentions in his programme research on Tvaṣṭṛ, an article on the Atri hymns of the Ṛg-Veda, and " Some remarks on the reappraisals of an ancient Indian God ".

Prof. Dr. J. Ensink is preparing a Fascicule in the *Handbuch der Orientalistik* on Pilgrimage : Hindu, Buddhist, Jaina.

Drs. R. Kloppenborg is studying the place of the Bodhisattva Maitreya in early Buddhist and Sinhalese religious literature and the debate with the theists in a number of Mādhyamika texts. She has published a Dutch translation of the Bodhicaryāvatāra in 1980.

Dr. G. J. Meulenbeld is preparing a part of *A History of Indian Literature* (IV : Scientific and Technical Literature : *Medicine*).

Dr. R. Sarkar mentions in his programme research on the psychology of poetic creation according to some classical and modern Indian critics, on the structure and interpretation of Kāvya, and on the Urvaśī theme from the Vedic to the modern period. He has published " ' Night ' and ' Day ' in Kumārasaṁbhava ", *Indologica Taurinensia*, pp. 261-267.

UNIVERSITY OF AMSTERDAM :

Dr. J. A. F. Roodbergen continued his study of Patañjali's *Mahābhāṣya*, of Mallinātha's commentary on the *Kirātārjunīya*, and of the *Kuvalayānanda*.

Prof. Dr. J. Gonda (retired from Utrecht University) has published *The Medium in the Ṛgveda*, Leiden 1979; *Vedic ritual : the non-solemn rites*, Leiden 1980; " A propos of the mantras in the pravargya section of the Ṛgvedic Brāhmaṇas ", *IIJ* 21 (1979), pp. 235-271; " The use of the Viṣṇusūkta in some ritual texts of the Vaikhānasas ", *Our Heritage* (150th anniversary vol.), 1979, pp. 23–38; " ṚV 5, 78 ", *Vishv. Ind. J.* 1979; " Agni in ṚV 9, 66–67 ", *JRAS* 1979, pp. 137–152; " Differences in the rituals of the ṛgvedic families ", *BSOAS* XLII (1979), pp. 257–264; " The Śatarudriya ", *Fel. vol. Daniel H. H. Ingalls* (Dordrecht 1980), pp. 75–91; " The praügaśastra ", *Meded. Kon. Ned. Akad.*, Afd. Letterk., N. R., 44/3, (1981), pp. 63–141.

In the press : *The Vedic morning litany*, Leiden; *The Āghāra in the Vaikhānasa ritual*, Turin; " ṚV. 1, 36 ", *Adyar Libr. Bull.*; " Optional rites ", *Vol. Agrawala*, Patiala; " ṚV 7, 59 ", *Acta Orientalia*.

Prof. Dr. F. B. J. Kuiper (retired from Leiden University) has published *Varuṇa and Vidūṣaka. On the origin of the Sanskrit drama*, Amsterdam 1979.

Prof. Dr. D. J. Hoens (Institute of Theology, University of Utrecht) has published *Hindu Tantrism*, Leiden 1979, together with Dr. Goudriaan and Dr. Gupta (see above).

POLAND

T. Pobozniak

Sanskrit studies in Poland are conducted chiefly at two centres, in Warsaw and in Cracow. The centre in Warsaw was organized by Prof. E. Sluszkiewicz; now it is led by docent K. M. Byrski. E. Sluszkiewicz published recently a paper : " Rāmāyaṇa and its position in the literature of Old India " [in Polish], Literature in the World, Nr 10, Warsaw 1980.

K. M. Byrski published the following writings : Analysis of Mudrārākṣasa, Weimar, 1979; Coordination of Indian reality, Budapest, 1979; Methodology of the analysis of Sanskrit drama, Warsaw, 1979; The position of theatre in the Indian culture [in Polish], PO, Warsaw, 1979; Sanskṛt nāṭak aur bambaiyā sinema, Dinman,1979; Svapnavāsavadattā of Bhāsa [a Polish translation], Warsaw, 1980; A plea for the active employment of indigenous aesthetic criteria : Theoretical problems of Oriental literatures, Smolenice, 1980.

Marek Mejor is the author of two papers : Buddhism [in Polish], Warsaw, 1980, and The doctrine of pratītyasamutpāda [Polish], PO, Warsaw, 1980.

Barbara Grabowska has published : Jayadeva and the Vaishnava lyric poetry, Weimar, 1979.

In Cracow, T. Pobozniak has published : Genesis of Milinda Panha, Weimar, 1979; Problem of dream in Milinda Panha, Lucknow, L. Sternbach Felicitation Volume, 1980; Dilemma of intentional lying [Polish], Warsaw, 1981; Die Causativa in der Hindi-Sprache, Folia Orientalia, 1979; Problems in the evolution of Hindi, Warsaw, 1981; The exponents of plural in the Hindi declension, Fol. Or., 1980; As president of Indo-Polish Friendship Society in Cracow he delivered lectures on Indian philosophy.

In Wroclaw was published, posthumously, the work of L. Skurzak : En lisant Megasthenes, Eos, 1979. His successor at the University at Wroclaw, Hanna Walkówska, has been elaborating various problems of Indian ethnography.

In Gdańsk, J. Tuczyński has been publishing papers on Indian influences on Polish literature, and J. Zyczyński papers on the philosophy of the Jainas.

Besides, there are conducted courses in Sanskrit at the Catholic University in Lublin and at the Academy of Catholic Theology in Warsaw.

RUMANIA

Sergiu Al-George

1. Sanskrit is taught by Professor Amita Bhose in the department of classical and oriental languages, Faculty of foreign languages and literatures, University of Bucharest. This is a two years' optional course for students of Hindi and Bengali which are taught in the same department, respectively by Professor Suraj Bhan Singh and Professor Amita Bhose.

Professor Amita Bhose also offers a two years' course on Indian Civilization and conducts a Study Circle on Indology, as part of her course.

2. Rumanian Society of Oriental Studies, Str. Edgar Quinet 7, c. p. 226, Bucharest, publishes *Studia et Acta Orientalia.*

3. Publications

(a) Books :

-- Suraj Bhan Singh, *Manual de limba Hindi* (A Manual of Hindi), Bucharest, 1980.

-- Sergiu Al-George, *Arhaic și Universal* : India in conștiința culturală românească (Archaic and Universal : India in Rumanian Culture) (in the press).

(b) Articles :

-- Amita Bhose, The Motiv of Death in Eminescu's Poems, *Romanian Review*, 33, 1979, 12, pp. 131–140.

-- Idem, Sakuntala : Goethe and Indian Intellectuals (English translation of Dr. D. Bhattacharya's article), *Revista de Istorie și Teorie Literară*, 28, 1979, 1, pp. 107–112.

-- Idem, Don Quixotte, Robinson Crusoe, and Rabindrahath Tagore, (English translation of Dr. D. Bhattacharya's article), *Revista de Istorie și Teorie Literară*, 29, 1980, 3, pp. 441–446.

-- Sergiu Al-George, Sur une phrase de Mircea Eliade, *Ethnologica*, 1979, pp. 16–18.

-- Suraj Bhan Singh, Concepts of Semantic Fields and Collocation in Hindi/Urdu Lexicography, *Studia et Acta Orientalia*, 10, 1980, pp. 129–145.

SPAIN

Francisco R. Adrados

Sanskrit is taught at Madrid University (Complutense) and at Salamanca University. Professor F. Villar taught it in Madrid in 1978–79 and in Salamanca in 1980–81 ; Dr. Aníbal González in Madrid in 1980–81. Prof. Francisco R. Adrados teaches Comparative Linguistics in Madrid.

Some books and papers

1978

Atmā y Brahma. Transl. of the *Great Āraṇyaka Upaniṣad* by Dr. Villar and of the *Bhagavad Gītā* by Dr. Adrados. With an Introduction. Madird, Editora Nacional.

Kālidāsa, *Meghadūta.* Transl. by F. Villar. Madrid, Editora Nacional.

" Greek and Indian Philosophy " in *Diamond Jubilee Volume of the Annals of the Bhandarkar Oriental Research Institute,* Poona, India, by F. R. Adrados.

Review *Viveka* (4 numbers), ed. by Consuelo Martín.

1979

Historia de la Fábula Greco-Latina I, by F. R. Adrados. Chap. II 4 " Elementos orientales en la fábula griega ", pp. 301–379; and III 5 " La irradiación de la fábula helenística ", pp. 699–727.

Rev. *Viveka* (4 numbers)

Consuelo Martín. *Jīva el ser humano a través de los cuatro estados de conciencia.* Madrid. 1979.

1980

F. R. Adrados, " Arqueología y diferenciación del indoeuropeo ", *Emerita* 47, 1979, pp. 261–282.

Rev. *Viveka* (4 numbers)

La joya suprema del discernimiento (*viveka-cūḍā-maṇi*), Mexico 1980, trad. y notas de Roberto Pla.

Work in progress:

Doctoral dissertation " La *Māṇḍūkya Upaniṣad* y les *Kārikā* de Guaḍapāda " by Consuelo Martín, directed by F. R. Adrados.

Collection of oriental philosophical texts in translation, directed by Dr. José Gómez.

SRI LANKA

J. Tilakasiri

General Remarks

Three Universities now provide undergraduate and post-graduate courses in Sanskrit. They are the University of Kelaniya and the University of Jaffna, both of which have separate Departments of Sanskrit, and the University of Peradeniya, where the subject is taught in the new Department of Classical Languages (along with Western Classics).

During the period under review Sanskrit studies have not progressed very much in spite of the adequate facilities provided for those studies at the Universities. Two reasons can be adduced for this decline – (i) the sad neglect of the subject in the schools (private schools and monastic institutions called *pirivenas*, however, provide courses in Sanskrit at the pre-University level) and (ii) the lack of employment opportunities for those who qualify in Sanskrit.

Three decades ago Sanskrit was a prestigious discipline able to hold its own and on the same footing as Latin and Greek in the University of Ceylon. Together with Pali it was designated as 'Indo-Aryan' – a basic discipline for a sound training in Oriental Studies. It is too much to expect a return to such old times when the Classics held an honoured position in the curriculum, owing to the changes that have taken place compelling students to enrol for Social Science subjects in ever increasing numbers and to shun the Humanities.

Publications relating to Sanskrit studies are also consequently scarce, and except for a few articles appearing in University journals – themselves struggling to keep to schedules – or in special issues, scholarly writing finds little scope.

Brief reports of the present position of Sanskrit studies in the three Universities referred to above are given below :—

University of Kelaniya

The University of Kelaniya has a separate Department of Sanskrit where courses leading to the Degree, both Honours and General, are provided. In 1979–80 the Department had 8 students reading for Honours and about 15 others in the First Year and General Degree courses. There have been no post-graduate registrations during the last few years.

There has been a marked decline in the number of students enrolling for Sanskrit in the University in recent years. This is true of most subjects in the Humanities. The main reason for this is the difficulty that Sanskrit graduates encounter when they look for jobs. For the last six or seven years all students in the Department have been Buddhist monks. No lay students seem to be interested in Sanskrit studies any more.

The Department suffers from the lack of a good library. The University's library in this field is quite inadequate. The University staff are finding it difficult to keep abreast with the latest research in the field owing to this handicap. Approaches have been made to the Indian High Commission in Colombo for assistance by way of donations of books, basic texts and works of critical literature. India could also give a fillip to Sanskrit studies by arranging visits of short duration to the Universities by Indian Professors of Sanskrit and by providing at least one post-graduate scholarship tenable at a University in India for promising students to specialise in Sanskrit studies.

University of Jaffna

Sanskrit has been taught at the University of Jaffna since its inception in 1974. Courses are available at the General and Special Degree levels, but only a few students select Sanskrit as one of the subjects for the Degree, General or Special.

Sanskrit is studied as a subsidiary subject by those undergraduates who wish to specialise in Hindu Civilisation and Ancient South Indian History and those who opt for the Post-Graduate Diploma course in Hindu Civilisation. Sanskrit is also offered as

an ancillary subject by those who take up the Diploma courses in Bharata Nāṭyam and Carnatic Music at the Ramanathan Academy of Fine Arts attached to the University of Jaffna.

There is a provision for M. A. and Ph. D. Degrees as well. But there is hardly any student interested in pursuing post-graduate studies in the subject. The future of the study of Sanskrit here depends to a large extent on subsidiary courses and certain related post-graduate studies where the knowledge of the language is considered vital for better understanding.

University of Peradeniya

The new Department of Classical Languages has provision for the study of Sanskrit at the graduate and post-graduate levels. There have been no enrolments, however, in the First Year at the Dumbara Campus of the University.

In Peradeniya, too, Sanskrit is taught at Degrec level to students as an ancillary subject in the courses in History, Archaeology, and Sinhalese. Students reading for the Special Degree in Archaeology have to sit for a compulsory Paper dealing with texts relevant to the subject such as those on Hindu and Buddhist iconography.

Sanskrit is taught to the students of the Department of History so that they could familiarise themselves with the language with a view to understanding the Sanskrit of the inscriptions and texts in relevant fields like the *Manusmṛti*.

Students reading for the Special Degree in Sinhalese have an optional Paper intended to give them a fairly adequate knowledge of both the language and the literature of Sanskrit. Selections of texts from the Epics, fable, and kāvya literature are studied here.

SWEDEN

Siegfried Lienhard

As a more detailed report on Indological studies in Sweden has been published in the IASS News Bulletin edited by W. Morgenroth on the occasion of the IVth World Sanskrit Conference held in Weimar, the following remarks are intended as only a short survey. Sanskrit and allied studies can today be pursued at three Swedish university departments the addresses of which are as follows :

1. Göteborg

Institutionen för jämförande språkforskning, Göteborgs universitet, Mölndalsvägen 85, S-412 85 Göteborg (Head of the Department : Prof. Gösta Liebert);

2. Stockholm

Institutionen för orientaliska språk, avdelningen för indologi, Stockholms universitet, Fiskartorpsvägen 160 F, S - 160 91 Stockholm (Head of the Department : Prof. Siegfried Lienhard);

3. Uppsala

Institutionen för afro-asiatiska språk, avdelningen för indologi, iranistik och indoeuropeisk språkforskning, Uppsala universitet, Kyrkogårdsgatan 10, Box 513, S - 175 20 Uppsala (Head of the Department : Prof. Nils Simonsson).

In October 1980 a "Conference-Seminar of Indological Studies" sponsored by the Royal Swedish Academy of Letters, History and Antiquities was held in Stockholm. As travelling grants were limited, only the members of the Bureau of the IASS and a small number of scholars from the Scandinavian and other European countries, the USA, India, and Japan could be invited to participate. During the Conference-Seminar papers were read by H. Bechert (Göttingen), P.-A. Berglie (Stockholm), H. W.

Bodewitz (Utrecht), G. M. Bongard-Levin (Moscow), J. Brough (Cambridge), R. N. Dandekar (Poona), C. G. Diehl (Lund), E. af Edholm (Stockhom), E. Gerow (Chicago), O. von Hinüber (Mainz), B. Kölver (Kiel), S. Lienhard (Stockholm), W. Morgenroth (Berlin–DDR), R. Morris (Stockholm-Chicago), G. Oberhammer (Vienna), Y. Ojihara (Kyoto), A Parpola (Helsinki), E. Pauly (Copenhagen), R. K. Sharma (Delhi), G. von Simson (Oslo), W. L. Smith (Stockholm), † L. Sternbach (Paris), and C. Suneson (Stockholm). The papers presented will be published in volume IX of the *Indologica Taurinensia.*

Before and immediately after the Stockholm Conference-Seminar Prof. G. M. Bongard-Levin, Prof. R. N. Dandekar, and Prof. E. Gerow delivered lectures at the Institute of Afro-Asian Studies, Uppsala. Other visiting professors / lecturers in Uppsala during 1979 and 1980 were Prof. H. Wagner (Belfast), Prof. O. Lidin (Copenhagen), Prof. H. Hendriksen (Copenhagen), Prof. W. R. Schmalstieg (Pennsylvania), Prof. G. H. Karlsson (Berlin -BRD), Prof. R. C. Pandeya (Delhi), and Arun Gandhi (Bombay).

Publications (except reviews; books are marked with asterisk) :

Gren-Eklund, G. (Uppsala), An upaniṣad of sāman. In : *Orientalia Suecana* XXVII–XXVIII (1978–1979).

Josephson, F. (Uppsala), Assibilation in Anatolian. In : *Hethitisch und Indogermanisch*, ed. by E. Neu and W. Meid, Innsbruck 1979.

– – – , Anatolien tarpa/i- etc. In : *Florilegium Anatolicum*, Paris 1979.

– – – , Greek Κωτια. In : *Le Tavole di Locri*, Naples 1979.

Liebert, G. (Göteborg), Zum Alter und Ursprung des Viṣṇupurāṇa. Paper presented at the Nordic South-Asia Conference, Helsinki 1980 (in press).

Lienhard, S. (Stockholm), Remarks on the Early History of Indian Medical Terminology, In : *Scientia Orientalis* 16, Strasbourg 1979.

– – – , On the Meaning and Use of the word indragopa. In : *Indologica Taurinensia* VI.

– – – , The Making of a Poet. In : *Indologica Taurinensia* VII (in press).

– – – , On the Textual Structure of kāvya. In : *K. Kunjunni Raja Felicitation Volume*, Adyar-Madras (in press).

– – – Bon-Religion. In : *Theologische Realenzyklopädie* (Berlin).

– – – , **Die Legende vom Prinzen Viśvantara.* Eine nepalesische Bilderrolle aus der Sammlung des Museums für Indische Kunst Berlin. Berlin 1980 (Veröffentlichungen des Museums für Indische Kunst Berlin, Bd. V).

Simonsson, N. (Uppsala), Reflections on the Grammatical Tradition in Tibet (in press).

– – – , Ett livshjul i Bhagavadgītā. In : *Religion och Bibel* 39, 1980 (Summary in English : A Wheel of Life in the Bhagavadgītā).

Smith, W. L. (Stockholm), The Pati-Nindā in Medieval Bengali Literature. In : *Journal of the American Oriental Society* 99 (1979).

– – – , **The One-Eyed Goddess.* A Study of the Manasā Maṅgal. Stockholm 1980 (Stockholm Oriental Studies, Vol. 12).

– – – , Kṛttibās and the Pandits. Paper presented at the Nordic South-Asia Conference, Helsinki 1980 (in press).

– – – , The Turkish Invasion and the Dark Age of Bengali Literature. In : *Ṛtam* (L. Sternbach Felicitation Volume, in press).

Walldén, R. (Uppsala), Hidden Indo-European / Indo-Aryan Loanwords in Old Tamil. I. In : *Orientalia Suecana* XXVII–XXVIII (1978–1979). II. In : *Orientalia Suecana* (in press).

Wennerberg, C. (Göteborg), **Die altindischen Nominalsuffixe -man- und -iman- in historisch-komparativer Beleuchtung.* I. Wortanalytischer Teil (thesis, in press).

Journals :

Orientalia Suecana. Ed. by F. Rundgren, Uppsala.

Orientaliska Studier. Ed. by G. Malmqvist, Stockholm (contributions mostly in Swedish)

UNION OF SOVIET SOCIALIST REPUBLICS

G. M. Bongard-Levin

Books

1. Antonova K., Bongard-Levin G. M., Kotovsky G. A. History of India (in English). Moscow, 1979.

2. Bhartṛhari *Śatakatrayam*. Translation and commentary (in Russian) by I. D. Serebryakov. M., 1979.

3. Bongard-Levin G. M. Drevneindiýskaya tsivilizatsiya: filosofiya, nauka, religiya. (Ancient Indian civilization: philosophy, science, religion), M., 1980.

4. Grintser P. A. Bhāsa. M., 1979. (in Russian)

5. Erman V. G. Ocherk istorii vediyskoy literatury. (A study of the history of Vedic literature). M., 1980.

6. Kochetov A. N. Kritika mirovozzrencheskih osnov buddizma. (A critical study of the philosophical basis of Buddhism). M., 1980.

7. Literatura i kultura drevney i srednevekovoy Indii. (Literature and culture of Ancient and Mediaeval India). – A collection of articles edited by G. A. Zograf and V. G. Erman. M., 1979.

8. Nebo lyubvi. Iz srednevekovoy indiyskoy poezil (Heaven of love. From mediaeval Indian poetry). – Translation and commentary by S. D. Serebryany. M., 1980.

9. Neveleva S. A. Voprosy poetiki drevneindiyskogo eposa: epitet i sravneniye. (Some problems of poetics of Ancient Indian epos: epithet and simile). M., 1979.

10. Rudnev V. A. Po istoricheskim i kultovym mestam Indii. (Historical places and centres of worship and piligrimage in India). Leningrad, 1980.

11. Sementsov V. S. Problemy interpretatsii brahmanicheskoy prozy. (Problems of interpretation of Brahmanical prose). M., 1981.

12. Serebryakov I. D. Literaturnyi protsess v Indii. (Literary development in India. VII-XIII centuries A. D.). M. 1979.

13. Serebryany S. D. Vidyāpati. M., 1980. (in Russian).

Articles

1. Alikhanova Yu. M. " Harivansha-purana " i vopros o syuzhete ranney nataki. (" Harivaṁśa-purāṇa " and the problem of the plot of early nāṭaka). – " Literatures of India ", M., 1979.

2. Alikhanova Yu. M. Radzhashkara o poete i tsenitele poezii. (Rājaśekhara about the poet and the connoisseur of poetry). – " Problems of eastern philology ", M., 1979.

3. Bongard-Levin G. M. K probleme genezisa drevneindiyskoy tsivilizatsii / Indoarii i mestnyie substraty/. (To the problem of genesis of Ancient Indian civilization / Indo-Aryans and local substrats) – " Vestnik drevney istorii ", 1979, No 3.

4. Bongard-Levin G. M., Gurov N. V. Deshifrovka protoindiyskoy pismenosti. Osnovnyie napravleniya i itogi. (The deciphering of proto-Indian script. Main directions and results). – " Vestnik AN USSR ", 1981, No. 3. (Journal of the USSR Academy of Sciences).

5. Bongard-Levin G. M., Vigasin A. A. Obshchestvo i gosudarstvo drevney Indii / Po materialam " Arthashastry ". (Society and state in Ancient India : On the materials of " Arthaśāstra "). – " Vestnik drevney istorii ", 1981, No. 1.

6. Gamkrelidze T. V., Ivanov V. V. Drevnyaya Perednyaya Aziya i indoyevropeyskaya problema. Vremennyie i arealnyie kharakteristiki obshcheindoyevropeyskogo yazyka po lingvisticheskim i kulturno-istoricheskim dannym. (Ancient Middle East and Indoeuropean problem. Temporal and spatial characteristics of Indoeuropean language according to linguistical, cultural and historical sources). – " Vestnik drevney istorii ", 1980, No 3.

7. Isayeva N. V. Lokayata i yeye ideynyie protivniki (Lokāyata and its philosophical opponents). – " Narody Azii i Afriki ", 1980, No. 2.

8. Isayeva N. V. Polemika Shankary s neortodoksalnimi ucheniyami v kommentarii na " Brahma-Sutry ". (Śaṅkara's polemics with unorthodox systems in the commentary to the " Brahma-sūtras ". – " Vestnik drevney istorii ", 1979, No. 4.

9. Kalyanov V. I. Obraz indiyskoy zhenshchiny v " Mahabharate ". (The image of Indian woman in " Mahābhārata "). – " Literatures of India ", M., 1979.

10. Kostyuchenko V. S. O nekotoryh osobennostyah drevneindiyskogo atomizma. (On some specific features of Ancient Indian atomism). – " Filosofaskiye nauki ", 1980, No 1.

11. Krikshtopaitis I. B. Drevneindiyskiye vedy kak nauchno-istoricheskiy istochnik. (Ancient Indian Vedas as a scientific and cultural source). – " Problems of the histoey of science and technique ", M., 1980.

12. Kutsenkov A. A. Iz istorii izucheniya indiyskoy kasty. (From the history of studies of Indian caste system). – " Narody Azii i Afriki ", 1980, No 4.

13. Kuznetsov E. I. O terminah " Hinayana " i " Mahayana ". (On the terms " Hīnayāna " and " Mahāyāna "). – " Uchenyie zapiski Leningradskogo universiteta ", 1979, No 401, VI, Leningrad.

14. Lysenko V. G. Atomizm vaisheshikov i Shankara. (Vaiśeṣika atomism and Śaṅkara). – " Vestnik drevney Istorii ", 1980, No 2.

15. Malanova T. M. O rannih perevodah drevneindiyskih nitishastr v Tibete. (On the early translations of Ancient Indian nītiśāstras in Tibet). – " Narody Azii i Afriki ", 1980, No. 3.

16. Manush L. Kult Shivy i tsigane. (Śiva's cult and gypsies). – " Sovetskaya etnografiya ", 1979, No. 6.

17. Romanov V. N. Nekotoryie osobennosti eticheskih predstavleniy drevnih indiytsev. Po materialam dharmashastr. (Some specific features of ethical notions of Ancient Indians. On the materials of dharmaśāstras). – " Vestnik drevney istorii ", 1980, No. 3.

18. Samozvantsev A. M. O termine udaradasa v " Arthashastre ". (On the term *udaradasa* in " Arthaśāstra ". – " Vestnik drevney istorii ", 1979, No. 4.

19. Shokhin V. K. Osnovnyie napravleniya izucheniya drevneindiyskoy filosofii v zarubezhnoy nauke. (Main directions of the study of Ancient Indian philosophy abroad). " Vestnik drevney istorii ", 1981. No. 1.

20. Terentyev A. A. Nekotoryie osnovy dzhainskoy mifologii. (Some fundamental bases of Jain mythology), – " Problems of critical study of Eastern religions ", Leningrad, 1979.

21. Toporov V. N. O dvuh tipah drevneindiyskih tekstov, traktuyushchih otnosheniya tselostnosti-raschlenennosti i spaseniya. (On two types of Ancient Indian texts concerning the relation of the whole-division and salvation). – " Peredneaziatskiy sbornik ", No. 3, M., 1979.

22. Tshelyshev E. P. IV Mezhdunarodnyi kongress sanskritologov. (The Fourth International Congress of Sanskritology). – " Narody Azii i Afriki ", 1980, No. 3. (together with G. M. Bongard-Livin)

23. Vasilkov Ya. V. Epos i palomnichestvo / o znachenii " palomnicheskoy " temy v " Mahabharate ". (Epos and pilgrimage. The importaace of pilgrimage theme in " Mahābhārata "). – " Literatures of India ", M., 1979.

24. Yelizarenkova T. Ya. Vediyskiy i sanskrit. K probleme variatsii lingvisticheskogo tipa. (Vedic and Sanskrit. To the problem of variations of the linguistical type). – " Voprosy yazykoznaniya ", 1980, No. 3.

UNITED KINGDOM

John Brough

University teaching facilities in Sanskrit remain as in the previous report, and, so far as I have been able to ascertain, student numbers on the average across the Universities are much the same. We could wish these numbers - especially full-time undergraduates - might be bigger, but more and more, students are opting for modern subjects.

For the two years in question, then, Indological activity is best illustrated by listing publications by scholars in this country.

J. L. Brockington, Edinburgh : " Vālmīki's Proverbs ", to appear in *Indologica Taurinensia* (Sternbach vol.)

-- " The Syntax of the Rāmāyaṇa ", to appear in *J. O. I. B.*

-- *The Sacred Thread : Hinduism in its continuity and diversity*, to be published by Edinburgh University Press, Autum 1981

-- *Righteous Rāma : The Evolution of an Epic*, nearing completion

J. Brough, Cambridge : " Sakāya niruttiyā : Cauld Kale het " (in *The Language of the Earliest Buddhist Tradition*, Göttingen, 1980)

T. Burrow, Oxford : *The Problem of Shwa in Sanskrit*, Oxford, 1979.

-- " Sanskrit mā- ' to make, produce, create ' " *BSOAS*, 43, pp. 311–328 (1980)

-- " Sanskrit mā- ' to ascertain ' ", *TPS*, 1980, pp. 134–140.

-- " Sanskrit mā- ' to approach, meet, join (trans.), to bring to ' ", *BSOAS*, 44, pp. 85–104 (1981).

Paul Dundas, Edinburgh : " Some linguistic notes on the Sattasaī ", to appear in *J. O. I. B.*

-- "Prākrit *avvo*", to appear in *Indologica Taurinensia.*

-- "The Sattasaī and its Commentators", nearing completion.

Tuvia Gelblum, London : Contribution to the forthcoming vol. III of *The Encyclopaedia of Indian Philosophies* (Sāṅkhya-Yoga), ed. G. J. Larson, publ. Motilal Banarsidas, Delhi.

-- Al-Bīrūnī's Arabic version of Patañjali's *Yogasūtra* : a translation of the third chapter and a comparison with related texts (with S. Pines of the Hebrew University, Jerusalem) – in advanced stage of preparation, to be submitted later this year for publication as an article in *BSOAS.* The first two chapters of al-Bīrūnī's translation of the *Yogasūtra* together with a hitherto unidentified commentary were treated in two instalments published earlier in *BSOAS.*

-- F. W. J. Humphries, a registered Ph. D. student in the Indian Dept. at S. O. A. S., under T. G.'s supervison, is currently engaged in a study of Vijñānabhikṣu's writings, with special reference to his *Yogavārttika.*

Richard Gombrich, Oxford : "'He cooks softly': adverbs in Sanskrit grammar", *BSOAS* XLII, part 2, 1979, pp. 244–56.

-- "Bibliography of South Asian Buddhism" and "Bibliography of Jainism" in J. D. Pearson (ed.) : *South Asian Bibliography,* Sussex and New Jersey 1979, pp. 118–122.

-- "The Significance of Former Buddhas in the Theravādin Tradition" in S. Balasooriya et al. (edd.), *Buddhist Studies in honour of Walpola Rahula,* London and Sri Lanka 1980, pp. 62–72.

-- "A new Theravādin liturgy", *Pali Text Society Journal,* centenary volume, 1981, pp. 48–73.

Friedhelm Hardy, Oxford : *Viraha-bhakti : the early history of Kṛṣṇa devotion in South India* (book in press with OUP India, due out this year).

Peter Khoroche : An English translation of Ārya Śūra's Jātakamālā (in progress).

A. Kunst, London : " Some aspects of the Ekāyana " (in *E. Conze Festschrift*).

– – " Use and misuse of Dharma " (in *The Concept of Duty in South Asia*).

– – " Some of the polemics in the Laṅkāvatārasūtra " (in *Walpola Rahula Festschrift*).

– – *The Dialectical Method of Nāgārjuna.*

J. J. Lipner : The thought of Rāmānuja (in progress).

Bimal K. Matilal, Oxford

Books :

1. (Ed.) *Sanskrit and Indian Studies : Essays in honour of D. H. H. Ingalls.* D. Reidel. 1980.
2. Edited Vols. VII, nos. 2, 3, 4 and Vol. VIII, nos. 1, 2, 3, 4, and Vol. IX, no. 1. (March 1981) of *Journal af Indian Philosophy* (Reidel).
3. *Logical and Ethical Issues in Religious Belief* (Stephanos Nirmalendu Ghosh Lectures at the University of Calcutta). In Press : Calcutta University.

Articles :

1. " Double Negation in Navya-nyāya ", in *Sanskrit and Indian Studies* (Reidel, 1980).
2. " A note on Avidyā in Buddhism " in *Buddhist Studies in Honour of W. Rahula*, Gordon Fraser, London, 1980.
3. " Transmigration and the Causal Chain in Nyāya and Buddhism ", *Development in Buddhist Thought – Contribution to Buddhist Studies* (ed. R. C. Amore), 1979.
4. " India " – (Survey of Publications in Indian Philosophy since 1945), *A Handbook of Development of Philosophy since 1945* (ed. J. R. Burr), Greenwood Press, Westport, Conn., 1980.

5. "Truth and Error in Indian Epistemology", *Philosophy East and West*, April 1981, *Proofs*.

6. "A note on the Difference of Difference", *G. Sastri Felicitation Volume*, 1980.

7. "Rāma's Moral Decisions", *Adyar Library Bulletin* – K. K. Raja Felicitation Volume, *Proofs*.

8. "Ontological Problems in Nyāya, Buddhism, and Jainism : A comparative analysis," in *Ancient and Medieval Philosophies of Existence* (ed. Prof. Morewedge), Fordam University Press. *Proofs*.

T. Mukherji and J. C. Wright, London : "An early testamentary document in Sanskrit", *BSOAS* 42 (2).

K. R. Norman, Cambridge : "Māgadhisms in the Kathāvatthu", *Studies in Pali and Buddhism* (in memory of Bhikkhu Jagdish Kashyap), Delhi 1979, pp. 279–87.

– – "Two Pāli Etymologies", *BSOAS*, XLII, 2 (Burrow Festschrift), pp. 321–28.

– – "Three notes on the Uttarajjhayaṇa-sutta" (= Middle Indo-Aryan Studies XIV), *JOI* (Baroda), XXIX, pp. 37–41.

– – "Nine Pāli Etymologies" (= Middle Indo-Aryan Studies XV), *JOI* (Baroda), XXIX, pp. 42–49.

– – "The dialects in which the Buddha preached", *The language of the earliest Buddhist tradition*, Göttingen 1980, pp. 61–77.

– – "Four etymologies from the Sabhiya-sutta", *Buddhist Studies in honour of Walpola Rahula*, London 1980, pp. 173–84.

– – "Devas and Adhidevas in Buddhism", *JPTS* 1981 (Centenary volume), pp. 145–55.

D. S. Ruegg, London : "Mathematical and linguistic models in Indian thought : the case of zero and *śūnyatā*", *Wiener Zeitschrift für die Kunde Südasiens* 22, pp. 171–81.

– – "*Ahiṁsā* and vegetarianism in the history of Buddhism", *Buddhist studies in honour of Walpola Rahula* (London, 1980), pp. 234–41.

-- "A further note on Pāli *gotrabhū*", *Journal of the Pali Text Society* 9, pp. 175–7.

-- *The literature of the Madhyamaka school of philosophy in India* (in the press).

John D. Smith, Cambridge : "The Two Sanskrit Epics", Old Indian contribution to A. T. Hatto (gen. ed.), *Traditions of Heroic and Epic Poetry*, London, Modern Humanities Research Association, 1980 (1981), pp. 48–78.

-- "La norme chez les grammairiens de l'Inde ancienne", contribution to forthcoming publication on "la norme linguistique" by the Conseil de la langue française, Gouvernement du Québec.

-- Research now under way into present-day traditions of performing and interpreting the *Mahābhārata*.

R. L. Turner : "*Ḍī-* and *uḍḍī-* 'to fly' in Indo-Aryan", *BSOAS* 42 (2).

-- "Preservation of original Aryan vocabulary", *BSOAS* 42 (3).

In London, work continues in connection with the manuscript collections of the Vrindaban Research Institute, under the chairmanship of Prof. J. C. Wright, with Dr. R. D. Gupta as secretary.

Publications of Pali Text Society since News Bulletin No. 2 of IASS appeared at Weimar in 1979 :

1. *Editions*

(a) Pāli Nīti Texts of Burma, ed. H. Bechert and H. Braun, 1981.

(b) Paññāsa Jātaka (Fifty Apocryphal Jātakas), ed. P. S. Jaini, Vol. I (Nos. 1–25), 1981.

2. *Translations*

(a) Clarifier of Sweet Meaning (trans. of Buddhavaṁsa-aṭṭhakathā), by I. B. Horner, 1978.

(b) Peta Stories (transl. of Petavatthu-aṭṭhakathā), by U Ba Kyaw and P. Masefield, 1980.

3. *Indexes*

Index to Itivuttaka-aṭṭhakathā, by H. Kopp, 1980.

4. *Periodicals*

Centenary Number of the Journal of the Pali Text Society, ed. K. R. Norman, 1981.

D. Phil. theses accepted in Oxford :

Steven Collins : Personal Continuity in Early Buddhism.
Paul Williams : Philosophy of Language in Madhyamika.
Peter Ebbatson : The Doctrine of Meaning in Madhyamika.
David Smith : A Late Sanskrit Mahākāvya.
Elizabeth Christie : Sanskrit Poetics (for M. Litt.).

UNITED STATES OF AMERICA

Ernest Bender

Time and allotted space do not allow a detailed accounting. The following, therefore, should be viewed as a sketch, limned as it were, with a broad brush. It augments, where possible, my earlier report (See *Sanskrit Studies Outside India*, News Bulletin No. 2 of the IASS. Zentralinstitut für Alte Geschichte und Archäologie der Akademi der Wissenschaften der DDR. Weimar, 1979, pp. 168-188).

Brown University (Providence, Rhode Island 02919) : Professor David Pingree continues his work on the *Census of the Exact Sciences in Sanskrit*.

University of California at Berkeley (Berkeley, California 94720) : The first volume of the English translation of the *Rāmāyaṇa* by the consortium headed by Professor Robert P. Goldman is in the press.

University of Chicago (Chicago, Ill. 60637) : Plans are under way to complete the translation of the *Mahābhārata* interrupted by the sad death of Professor Jan van Buitenen.

At Chicago is located the office of the American Institute of Indian Studies (AIIS), the head of which is Professor Edward C. Dimock, Jr.. The AIIS, which is a cooperative (i. e., universities and colleges with programs concerned with Indian culture and civilization make up its membership), non-profit organization directed to furthering Indian studies, functions as a funding source for researches in traditional, as well as contemporary India.

Harvard University (Cambridge, Massachusetts 02138) : Professor Daniel H. H. Ingalls continues his computer-determined literary studies.

University of Washington (Seattle, Washington 98195) : Work on the *Encyclopedia of Indian Philosophies* continues under the general editorship of Professor K. H. Potter.

University of Pennsylvania (Philadelphia, Pa. 19174): During the past two years two departmental seminars were held: the title of the first was "Systems of Communication and Interaction in South Asia" and "Identity and Division in Cults and Sects in South Asia", that of the second.

An extensive annotated slide collection, an important resource for the study of the artistic and architectural achievements of Indian civilization, has been added recently to the library. It duplicates the original in Varanasi.

The recently renovated South and Southeast Asian Gallery of the University Museum has mounted, in conjunction with that at the Philadelphia Museum of Art (see below), an exhibit displaying examples of Indian textiles, jewelry, ceramics and sculpture, dating from 2500 B. C. to the 19th century A. D..

The eyes and imagination of Philadelphians have been captured by the event of the year, "The Manifestations of Śiva," the exhibition at the Philadelphia Museum of Art which was opened on March 28, 1981. This is the culmination of ten years' research by the dean of historians of Indian art, Dr. Stella Kramrisch, the Museum's Curator Emeritus of Indian Art, Professor of Indian Art at the Institute of Fine Arts, New York University, and Emeritus Professor, South Asian Art, University of Pennsylvania. The exhibit, comprising 129 sculptures and 64 paintings — 22 sculptures borrowed from India and the remaining from museums and private collections in the United States, Canada, Europe, Australia, and Nepal —, which has been described as the largest and most important ever presented in this country, will, after its run in Philadelphia, proceed to museums in Fort Worth, Seattle, and Washington. A goodly measure of recognition for their contribution to the success of the exhibition is due to Jean Sutherland Boggs, the Director of the Museum, and her staff.

Other than those at the Museum (e. g. public lectures, gallery tours, Indian films, school programs, etc.), a number of events have been arranged at other of the city's institutions, among them a planetarium presentation at the Franklin Institute

illustrating the relationship between India's astronomy and art; at the Philadelphia Zoo family workshops, wildlife films and tours focusing on animals from India; at the Free Library of Philadelphia an exhibition of Indian manuscripts and sessions devoted to the telling of Indian tales; at the Academy of Natural Sciences lectures on the exhibits of Indian animals; on television a film, "The Manifestations of Śiva", as well as outstanding films produced in India; the publication of three books, Dr. Kramrisch's *Manifestations of Shiva*, the catalogue of the exhibition and *Presence of Shiva*, and Joseph Dye's *Ways to Shiva*; and at the University of Pennsylvania the South Asia program hosted "Discourses on Šiva : A Symposium on the Nature of Religious Imagery". The panel of the symposium, organized by Professor Michael Meister, the historian of Indian art at the University, comprised more than a score of scholars from the United States, Europe, and India, the last mentioned represented by a dozen participants. The subjects of the symposium which met during a three-day period was discussed in four panels : Śaivite Monuments, forms of Śiva's Iconography; Forms of Śiva : Iconology; and Literary Sources for Śaivite Traditions. The South Asia department plans to publish the proceedings of the symposium.

YUGOSLAVIA

Milka Jauk-Pinhak

Indology is taught as a full-degree subject at the Faculty of Philosophy, University of Zagreb. The Board of Oriental Studies of the Yugoslav Academy of Sciences and Arts, Zagreb, organises scientific meetings called Colloquium of Yugoslav Indologists. At the last, the fourth, Colloquium held on the 26th and the 27th of March 1981, 23 papers were presented, 8 of them dealing with specific questions of Sanskrit and Indian traditional culture. All the papers will be printed in a special publication.

TRANSLATIONS :

Pañcatantra. Translated by Zdravka Matišić, Zagreb, 1980.

MONOGRAPHS :

J. Auboyer, *Indija do 8. stoljeća.* Translated from the French original *La vie quotidienne de l'Inde* by M. Mezulić, Zagreb 1979.

M. Hiriyanna, *Indijska filozofija.* Translated from the English original *Outlines of Indian Philosophy* by V. Špiljak, Zagreb 1980.

Dušan Pajin, *Filozofija upanišada* (The Philosophy of the Upanishads), Belgrade 1980.

Rada Iveković-Čedomil Veljačić, *Indijska i iranska etika* (Indian and Iranian Ethics), Zagreb 1981.